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It is the stars,
The stars above us, govern our conditions;
Else one self mate and mate could not beget
Such different issues." — *Shakespeare's King Lear.*

ORIENTAL ASTROLOGY DARWINISM AND DEGENERATION.

BY

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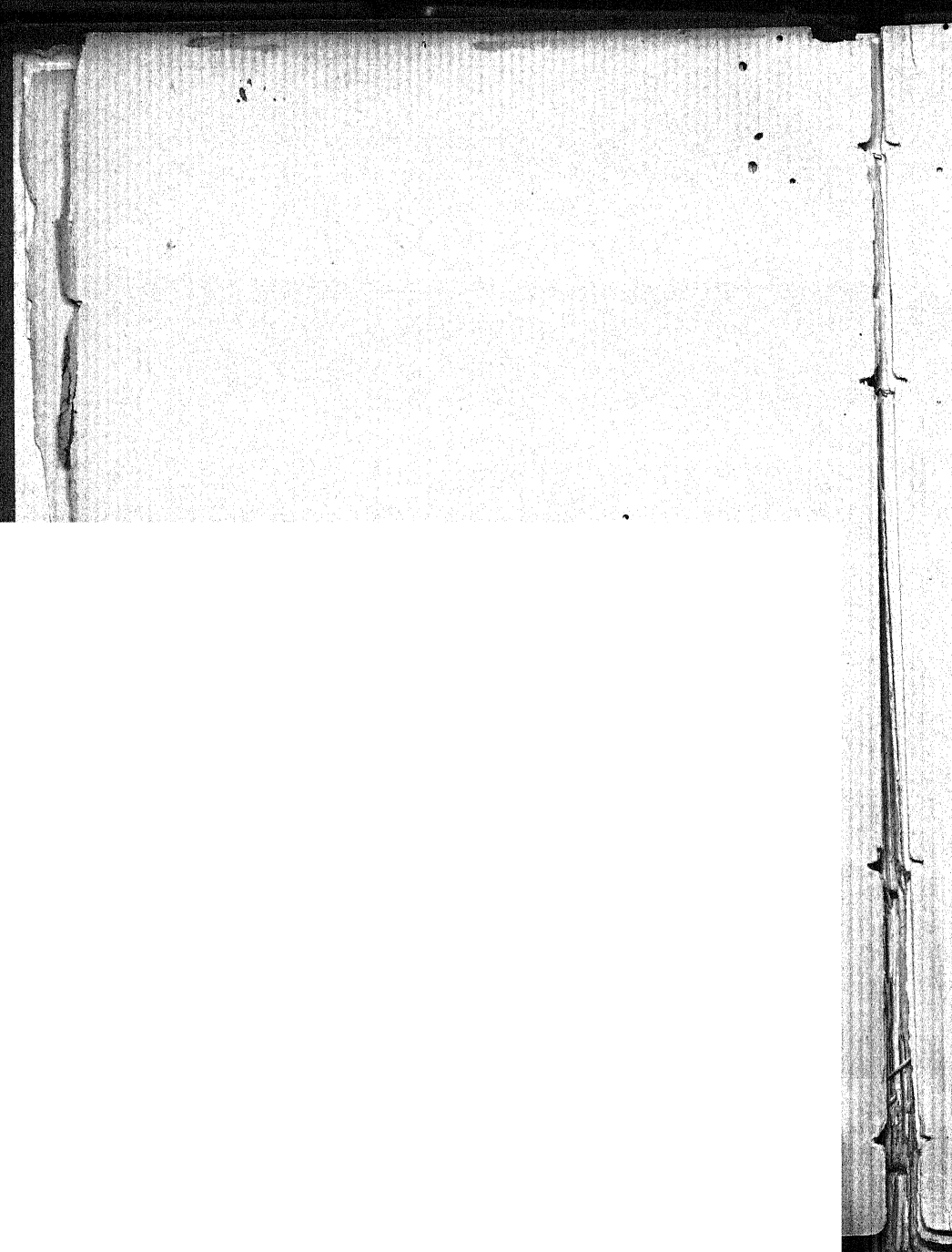
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1906.

TO
RICHARD BURN, Esq., I.C.S.

This book is most respectfully dedicated as a
humble tribute to his Oriental Studies
and his keen interest in Indian
Social Questions.

—BY THE AUTHOR.



PREFACE.

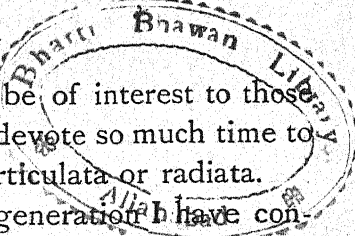
It had been my intention to undertake a thorough discussion of this subject when I got sufficient leisure, but some painful incidents of the last marriage season which showed the effects of astrology in their worst form moved me to an immediate commencement of my task. I was convinced that it was not desirable to delay the publication of my book as any great elaboration was unnecessary.

My duties are so multifarious that I have no time to revise the work. I hope I may be judged by my intentions rather than the nature of the style. If I have expressed myself strongly in some places I hope it may only be taken as an indication of the intensity of my feeling. It has been clearly proved that infanticide has been intimately connected with the difficulty of getting daughters suitably married, and I believe that any attempt to facilitate these marriages is sure to meet with universal sympathy.

On second thought, I have omitted much of the biological portion to give more prominence to the immediate object of the book. I have avoided all psychological references (except in one chapter) and described the origin of superstition in my own words to render the subject sufficiently intelligible to the class of readers for whom it is intended.

In the appendix I have given a translation of a letter addressed to Mahamahopadhyaya Pandit Sudhakar Dube of Benares and also his reply. This gentleman is regarded as an authority in Jyotish all over India and his astronomical calendar is believed to be most accurate. His letter adds additional weight to the arguments of this pamphlet. The extracts from St. Augustine's Confessions will also be read with interest.

The book is intended to be instructive in another way also. It shows the remarkable intellectual growth and subsequent degeneration of a people still numerically great. The socialistic principles of their marriage system, the Malthusian ideas and the anti-Malthusian

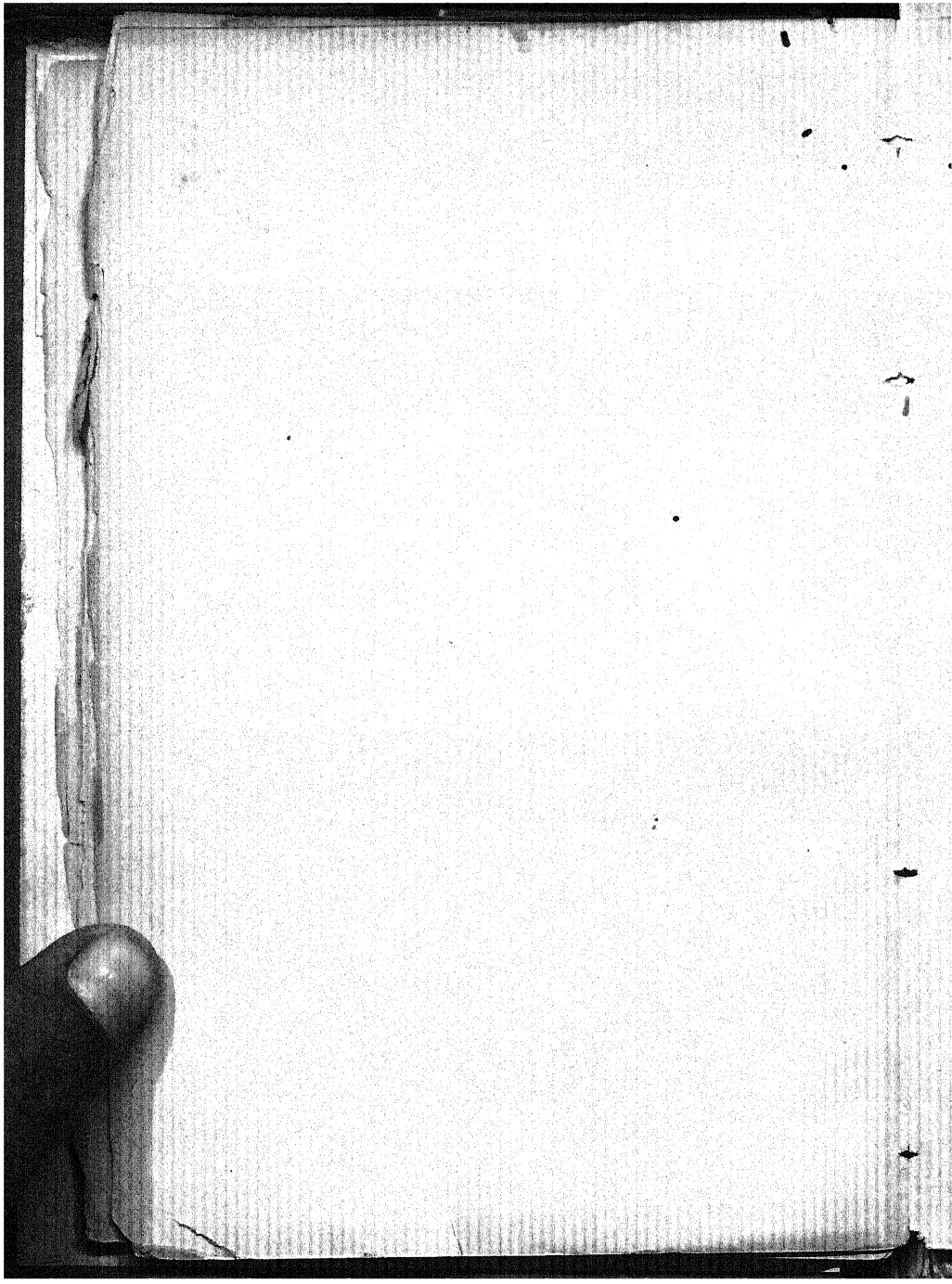


reaction, cannot fail to be of interest to those European students who devote so much time to the study of mollusca, articulata or radiata.

In the chapter on Degeneration I have condemned the Hindu mode of individual contentment as doing away with the struggle for existence altogether ; but I have not commended the European system either. It will be an evil day for India when the people give up their inherent happiness and contentment and learn the European method of expressing discontent by bombs. The truest antidote to degeneration is to get an unsatiable ambition to do good to others. My criticisms of European civilisation are to be taken as simply expressing this view.

JANARDAN JOSHI.

FULLER'S HALL :
Naini Tal, 16th July 1906.



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Oriental Astrology, Darwinism and Degeneration.

CHAPTER I.

SOCIALISTIC PRINCIPLES OF THE HINDU MARRIAGE.

"Hadst thy presiding star propitious shone,
Should'st Wildman be."

I take up my pen to-day to write upon a subject the very mention of which may sound ridiculous to the European ear. Yet it is a fact that it controls the happiness and misery of millions of the Indian people. The idea that stars had something to do with the destinies of human beings was not confined solely to the Hindus. I shall show later on that the Mahomedans and the Europeans, at one time or another, attempted to assign to the material heavens a moral influence over the earth and

its inhabitants. With the western nations this belief may now be said to be dead and buried simply because they took it up as research. But the Hindu has committed the fatal mistake of including everything within the folds of his all-absorbing religion. Medicine is his Ayur-Veda ; archery is his Dhanur-Veda ; in fact there is no knowledge which is not included or which could not be included within the one or the other of his numerous Vedas or departments of learning. - Rejected by the Europeans, astrology has found a congenial refuge in India and must stay here so long as it continues to be confounded with religion. The subject I have taken up may fail to interest the casual reader, who will not find it as charming as a novel nor as grave as Herbert Spencer's works. But to the student of Anthropology who wants to study the different phases of the evolution of human intellect, the causes and conditions of its perversion, morbid development and subsequent total arrest of development, it cannot fail to be of immense interest. The object aimed at is not merely astrological research but a scientific

investigation of the effects of astrology on the Hindu Society.

The western nations and the Hindus started under similar circumstances from the same cradle* of the human race where they were a pastoral people occupying the valleys and mountains along the Oxus. Both of them began to advance in civilisation. The Aryans of India startled their rather phlegmatic cousins with the wonderful material and intellectual progress they had made in many branches of knowledge. This precocity was the natural consequence of settling in a tropical climate. The culminating point of this civilisation was reached about the 9th or 10th century A.D., when further development was gradually arrested for reasons to be explained later on. It was now the turn of their western cousins to surprise them with the evolution of the far higher type of civilisation which is their characteristic at the present day. The slow but steady has won the race. The Europeans are now as restless, energetic,

* It is unnecessary to refer here to the different theories which have been advanced on this subject.

adventurous and self-reliant as their eastern cousins are sleepy, hopelessly unchangeable and confirmed fatalists. The domestic life of the Hindu has not changed even after a century of the British rule. The Maoris of New Zealand are now a quite different people. The progress of the Japanese has filled the whole world with wonder and admiration. No one will deny that this was solely due to the influence of the west. Why was that western leaven inert on our soil? Why are the people so conservative as to resist such strong influence?

It will be seen that the Hindus not only resisted the more or less passive European influence but they successfully combated the Mahomedan interference carried at the point of the sword. Few countries that have been subjected to such vicissitudes have changed so little. As no external influence seems to have any impression upon them we must look to internal influences by which an altogether new set of conditions was created, leading to consequences among the most remarkable of any in

the world's history. By the application of western science to a knowledge of eastern customs and constitution of society we can easily understand them. They are the most inevitable consequences of their social condition and marriage customs, and a student of biology would have been greatly disappointed had they been otherwise.

In Europe we have the upper and the lower classes. The upper class absorbs money, talent, beauty and vigour from the lower while the latter is continually recruited by the failure from above. Every man must therefore strive to keep to the upper class in order to secure the best advantages. The European marriage more or less conforms to Darwin's principle of "sexual selection" because "none but the brave deserve the fair." There is thus the keenest incentive to self-advancement which is transmitted from generation to generation. Is not competition the very life and soul of human progress? Is it not simply the social and economic form of the struggle for existence upon which depends Darwin's doctrine of the survival of the fittest?

But in India the evils resulting from free individual struggle for wealth and for the social advantages dependent upon it were known from the earliest times. The Purans and the epics show many levelling tendencies. To prevent inordinate growth of wealth and power in a single man we find the poorest Rishis or sages marrying daughters of kings irrespective of castes. Kardam Rishi married the princess Devhuti, Chyavana, Jamadagni, Saubhari, Vishraba, Shukra and several others married similar princesses. According to the Ramayana of Valmiki the sage Sarvan married a girl of Sudra caste. Raja Yayati's wife Devyani was a Brahmin's daughter. An alliance with these holy men of learning was considered very honourable even by the kings. But human selfishness and individualism began to assert themselves and a time arrived when there was naturally no inclination for such free mixture.

Trade guilds were formed and in course of time to foster the universal fraternity and equality and effectually do away with the distinction

of poverty and riches, the principles of socialism, as explained by Paul Janet and other writers of the nineteenth century, were introduced into the institution of marriage. The object was that the poorest man may have an equal chance of marrying the richest man's daughter, and the richest man may have to marry the poorest girl, so that wealth may not despise poverty, nor beauty despise ugliness; since the prettiest person might come to be yoked to the ugliest creature. Society was to be consolidated and cemented by the strongest ties yet known to the world, *viz.*, the blood. Individualism and selfishness were to be killed as far as possible. There were to be no higher or lower classes. This Social Revolution was to be effected quietly without the anarchist's bombs of the nineteenth century. How was it to be done?

Astrology was the only means of doing this. Astrologers had found that all human beings could be grouped into 27 varieties according to the position of the moon in the 27 constellations of the zodiac. They could also be divided into twelve groups according to her position in

the twelve signs of the zodiac. Among these groups it was thus possible to interdict some marriages and sanction others. But how to enforce these decrees was the next question. It was easily solved. Astrologers wrote that people who married in contravention of these principles must die or some of their relatives must die. In this they did not speak a word of falsehood. I can say on oath that all such people really died. But although the astrologers told the truth they suppressed a portion of it which was that all persons who married in strict conformity with the astrological rules must also die. As they fixed no time for the death of such transgressors of these rules their warnings invariably turned out to be true and swelled their credit.

But let me return to the Social Revolution applied to marriage and its consequences. For once in their life at least, all people of the same community were on equal footing and had equal chances without any advantages or disadvantages due to the accident of birth or heredity. Individual welfare was to be subordi-

nated to the general welfare. The fastest man must wait and help his tardy comrade. The whole society must pull together or there must be no advancement. Thus we see the unique spectacle in India of the richest man being connected with the poorest man of his marriage circle and the poorest man claiming some blood relationship with the richest man of his circle. The European in India must have been amused and puzzled to read some applications for a trifling situation of Rs. 8 or 10 in which the applicants lay more stress on "their family being the oldest and most respectable" than upon their own qualifications. Now he will have no difficulty to understand this.

When a large number of people are marching together it is impossible for all of them to keep to the same measured step. The fastest man may be compelled to halt for the tardy comrade, but eventually there is a limit when the marchers will arrange themselves into some groups according to their capacities. A section of these will proceed more rapidly than others. This is the rational explanation of the

origin of castes, subcastes and subsects.* These subcastes or subsects form independent centres of energy for some time and are strongly cemented by the bonds of blood and mutual sympathies on account of the socialistic principles of the marriage. In course of time this community is also subjected to the same disintegrating influences and we have further septs, clans, subclans and endogamous groups or marriage circles. The marriage circle is also narrowly circumscribed by local customs. The marriages are in reality restricted to certain families which are mutually well known. Thus in a nation consisting of several crores of people the choice is limited to a mere handful. Each group considers itself to be the highest, perhaps, made to order by the Creator. But the old ideas of equality within the circle still remain. In all private and dinner parties age, and not wealth, will determine the order

* This is a broad outline. Sir Henry Maine says that caste theories lead to "mud banks and fog." My idea is based on the Bhagvat Puran according to which many Kshattriyas became Brahmins by practising austerities, *c.f.* Viswamitra, Garga, etc. For a comprehensive theory see Mr. Risley's Census Report of India.

of precedence. The poorest man may aspire for the hand of the millionaire's daughter in his circle and may get her if the stars help him. The astrologer decides the marriage.

Although this research was taken up along the most uninviting lines yet the results have far exceeded my expectations. They are not only interesting but also very strange indeed. A person born in the land of earls and dukes can never realise the ennobling ideas of equality and freedom inherent in the Hindu by birth, which make him feel in his boyhood as proud as if he had been born in the United States of America. He has never felt the degradation and humiliation of being born in poverty. He is happy because he has little and wants less and is therefore richer than the European who has much and wants more. Poor or rich he loses no social credit, can walk with erect shoulders and can look his people in the face. It was this quality which won the admiration of Alexander the Great in 327 B. C., when he asked the vanquished king how he should be treated and got the

reply "as kings treat kings." Nearly 800 years of strict Mahomedan yoke could not crush this spirit and the people retained enough impudence to pass a vote of censure on a viceroy.*

This state of things was chiefly brought about by unnatural and artificial means. It arrested the national development no doubt, but it has saved many girls from the veil of the nunnery and many youths from revolver tragedies or shooting expeditions into unknown lands on account of broken hearts. A new variety of Man was produced from which the element of Love has been eliminated on the principles of the seedless oranges of America. So far as contentment is concerned we have, on the whole, gained and contentment is happiness. It enables many of us to exceed the average limit of "three score and ten" in spite of insanitary surroundings and under-feeding. But no permanent good results could ever be achieved by unnatural means.

* This agrees with Prof. Wilson's estimate. "So far from there being any servility there was extreme frankness."

What a pity that such highly advanced equalising ideas should have been introduced by such questionable means! It was a fatal mistake to base them on popular superstition which is a double-edged sword and cuts both ways. We shall presently see how this influence is now helping the disintegration movement by checking inter-marriages. Being based on false and unsound foundations it is working its own ruin. From socialistic tendencies we are again coming to individualism by an inverse process, because an individual is the limiting unit of a disintegrating society, according to the principles of the Differential Calculus. The people are threatened with a most serious social problem in the near future and the crisis will be most cruel and painful. I can predict that they will survive it, because astrology will become unworkable when the marriage circles are further reduced by disintegration and desertions; but not until the saddest tragedies have taken place in almost each household, and made them callous and indifferent to human sufferings. The nation has eaten very large quan-

tities of cocaine in the hopes of improving health. It gave them pleasurable sensations for a long time, but deranged the whole system which is now making a natural effort to rid itself of the unnatural foreign matter. May I hope that every Hindu who loves his children will study this great social problem for himself to avert the serious consequences of the impending crisis and make it as painless as possible. It is a duty he owes to the helpless daughters of India. It is they who suffer most because all poisons attack the tenderest parts of the system. We shall examine the consequences more minutely in the next chapter.

CHAPTER II.

SCIENTIFIC ASPECTS OF THE HINDU SOCIETY AND FORMATION OF CHARACTER.

Let us briefly describe this match-making. For each child a horoscope is kept which will be explained later on. When the children become of marriageable age the parents circulate an extract from the horoscope. The astrologers make calculations described in the chapter on marriage. The results are then declared. The sacred marriage institution is converted into a sort of lottery office, all prizes, no blanks, conducted by somewhat unscrupulous office-bearers, the astrologers. Their pronouncement is the decree of fate. A beautiful girl of rich parents may go to an ugly looking swarthy villager belonging to the same marriage circle. She and her parents curse her *Kismet* all their lives, while the rustic praises the astrologer and is congratulated for his good luck in the lottery office. A hideous girl is united to a good looking boy, and in a few months his

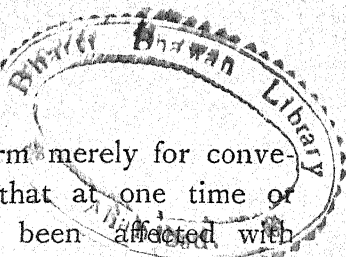
parents are full of anxiety because his behaviour is totally changed. He is morose and perverse. They think that the girl's stars are bad and are in search of another to make their son happy. Then these two girls quarrel and one of them goes in search of the village sorcerer to alienate her husband's affection for the second. In this materialistic age the sorcerer's charms fail, and she takes a large quantity of opium and goes to bed to rise no more. Next day there is a report of her death from dysentery.

To illustrate the influence of astrology let us narrate an incident based on facts. A gentleman of high family and sound English education had a daughter whom he brought up with great affection. She wore English frocks and boots and got regular lessons from teachers. When she grew up and it was necessary to perform her marriage he began to search for eligible boys. But the astrologers rejected them on astrological grounds and his eyes were for the first time opened to the fact that he had no free hand in the matter of his own daughter's marriage. The

whole thing depended on the position of stars, and he would be compelled to give his dear girl of eleven years to an old fool or to any block-head, if the stars ruled it so. He fretted and fumed a good deal, saying that they were a damned and doomed people. In despair he told his friend that he wished his dear girl were dead! What a painful incident, to rear a girl with so much affection only to wish her dead! At any rate it is natural for a parent to wish to save his girl from the misery of being yoked to a bad husband assigned to her by the stone-hearted or iron-hearted stars. Alas! the modern scientist has proved it too well that stars are really stone and iron hearted.

Can it now be wondered at that the Hindus are so passive and indifferent to all that goes on? It is in itself an evil that parents and guardians should arrange matches. If they could exercise their full discretion in the selection this evil would, to some extent, be mitigated. But they cannot marry their girls to boys they select and cannot marry their sons to girls of their choice. Excepting some

fortunate cases the domestic life becomes a misery. This makes people apathetic and kills their spirit of enterprise. They leave everything to good luck because they have seen practical proof that it is luck which decides their domestic happiness or misery. It is true that the lowest classes of the Hindus are not guided by astrology, but I am not speaking of them. The highest and the middle classes always indicate the progress of the nation. Moreover, scholars like Sir Alfred Lyall and others have shown that Brahmanism is the most active missionary religion of the world. The lower classes gradually evolve into middle classes to supply the places of those that have been wiped out of existence on account of an unnatural process of evolution. Here they are themselves subjected to those stagnating influences and rise no more. The lower society is also constantly supplemented by the fallen angels from above. We may distinguish these lower and upper classes from the European system. These are complete societies or subcastes and quite differ from the European system of classes.



I have retained the term merely for convenience. Thus we see that at one time or another all classes have been affected with the influence of astrology. It is immaterial whether they follow the principles now or not. Their ancestors believed in luck before their fall and transmitted it to them by the influence of heredity. If they again rise they are bound to follow astrology as a *sine quâ non* condition of their exalted social status. Marriage is the most important divine institution for the perfection of mankind. It is the highest stimulus yet known to man to live the noblest life and show forth his full energies and other manly qualities. This stimulus for development is always denied to these people. By their exertions they may acquire wealth but they must look to the stars for good consorts. Here the seed for future fatalistic tendencies is sown, and thus it is transmitted from generation to generation, until the whole nation despises self-exertion, denies all free will to man and becomes a blind votary of fate or *Kismet*.

I do not say that European marriages are a universal success or that they are free from misery. European marriage fails through wrong discretion, the Hindu marriage fails through using no discretion at all. In the former there is at least the consolation that the misery was due to one's own mistake, in the latter there is nothing but to blame *Kismet*. The former runs no risks, treads on no uncertain ground, but the latter leaves everything to blind chance. It is possible that the latter may occasionally draw a rich prize, but it is a matter of chance only. No nation can become rich by the prizes of the Panama bonds or other German lottery offices. No people may possibly expect a thorough evolution by the occasional chances offered by the astrological lottery office.

It is thus clear that the flower of our nation is merely a chance product and that the masses are almost exactly where they were more than one thousand years ago.

Although the progress of society was arrested yet this state produced a sort of contentment,

a fool's paradise, for nearly one thousand years.
A poet has said :—

“ Where ignorance is bliss,

“ 'Tis folly to be wise.”

There was no stimulus to progress. It is a good thing to be rich, but why take the trouble ? If your stars are good you might marry an heiress. If they are bad your exertion will be futile. “ When an ill-starred man cultivates, the oxen die and there is drought in the land.” Persons of sedentary habits spent their time in sleeping, but those of more active turn of mind were in pursuit of astrologers deluging their offices with horoscopes. While the western intelligence was busy in solving the hard problem of the struggle for existence, the eastern was blank and allowed to rust for full one thousand years and this explains the difference between the western and the eastern.

The idea of wiping out the distinction of wealth was grand. It gave a child-like simplicity and innocence to the social fabric ; could such simplicity and innocence last ? Had India been inaccessible to the Mahomedan

invaders and the Europeans, as was too fondly believed by the Hindu astrologers who introduced the elements of socialism into the marriage institution, it might have been possible to retain this simplicity for an indefinite time. It would have afforded a unique case of arrest of development of human intelligence following a morbid and abnormal growth in the early centuries of the Christian era. But the advent of the Europeans has raised the curtain and opened the eyes of the oriental to competition. We find that as a people we lag behind, we cannot march onward with times in the great race of life. This proves that our national evolution is at fault and our sense of contentment was no better than that produced temporarily by ganja or hemp. Sooner or later we must face the stern realities. Man will refuse to be a dupe for ever. The time has come for a calm and dispassionate survey of this most important social organisation and influence, which so seriously retarded our national development, which may even be said to have done good service in the days of the Hindu infancy,

but which now make the nation helpless and unfit for the competition of the twentieth century.

Neither the astrological beliefs nor the doctrine of equality of man were confined to India alone. These things occupied the European mind at a far later period. Thus the Indian intelligence was several centuries ahead of the European. It was a clear case of hypertrophy or abnormal growth for which the nation paid the penalty. Goethe has said :—

“ The race of mortal man is far too weak,
Not to grow giddy on unwonted heights.”

Giddiness was followed by sickness and its natural reaction atrophy. It cannot be said that our western cousins are not paying the penalty for their excessive wear and tear of nerve by their too fast living. The credit for this discovery is not due to the statistics of the lunatic asylum but to that great observer of human nature, Shakespeare, who wrote without the aid of these tables :—

“ Great wits to madness are allied,
And thin partitions do their bounds divide.”

If some Hindus were not addicted to deleterious hemp drugs they might have the consolation of having pretty nearly escaped the lunatic asylum. But the Laws of Science are inexorable. The Law of Natural Selection inevitably causes much extinction of the less improved forms of life, and leads to what Darwin calls Divergence of Character. According to this law each selected and favoured form increases in number, and the less favoured forms decrease and become rare. Rarity is the precursor to extinction. If any one species does not become modified and improved in a corresponding degree with its competitors, it will soon be exterminated. People must mend or end, because Nature will not permit stagnation for an indefinite period.

The different endogamous circles may be compared to species. The favoured forms are those that are least hampered or fettered by the bonds of superstition whereas the least favoured are completely enthralled by such prejudices and are cramped up socially. It is impossible to quote individual illustrations in a

small work of this kind, but a few examples will make it more clear. Take the case of the Chaubes of Muttra. Their number is gradually diminishing. Now a Chaube finds it most difficult to marry his son. He cannot marry him unless he can give a daughter in marriage to some member of the bride's family in exchange. Stamped agreements are executed for this purpose. Little do these people know that such stamped agreements are null and void in law courts. As they cannot find brides for their sons without exchange of daughters and as the total number of this community is steadily diminishing and is now less than 5,000 in the whole of India, it follows that they must throw astrology to the winds, since they cannot afford to exercise their choice. This is an effort of Nature to assert herself. He must marry the one girl he gets by exchange or remain single his whole life. Nature is powerful and he decides to marry. This is the natural death of astrology referred to in the first chapter. Similarly the Maithil Brahmins or the Ojhas have been compelled by Nature to

discard astrology in marriage. A time will come when such communities will be extinct, or if Nature asserts herself again they will widen the marriage circle by inter-marriages.

Take another case. The Sharheen Khattris in the whole of India number less than 8,000. It is impossible to get consorts for boys or girls and there is no room for choice. No Hindu marries within five degrees of consanguinity on his mother's side. If these people observe this rule most of them must remain unmarried. So they have broken it and children of two real sisters can marry because Nature asserts herself. It was a highly scientific custom to prevent marriages within some degrees of consanguinity because the hereditary diseases are intensified in the off-spring and result in extinction of families. Such marriages are also least prolific according to my third law of population which will be given hereafter.

The scope of this small work would be much increased if I were to multiply such instances. I have observed many families altogether wiped out of existence and others are threatened with

extinction. Their staying power depends upon recruitment from other classes or importing fresh blood effected knowingly or unknowingly in former times. The Brahmins in the United Provinces decreased from 4,719,882 in 1891 to 4,706,332 in 1901, in spite of "Brahmanism being the most active missionary religion of the world." The United Provinces Census Report of 1901 says (page 63):—

"It appears that while the number of Hindus per 10,000 of the total population decreased from 8,627 in 1881 to 8,609 in 1891 and 8,532 in 1901, the number of Musalmans has increased from 1,343 in 1881 to 1,353 in 1891 and 1,412 in 1901. The general conclusions to be drawn from these figures are that the Musalman population is increasing in actual numbers at a greater rate than the Hindu." In the report of 1891 it has been clearly shown that this is due to two principal causes, *viz.*, the Musalmans are more fertile than the Hindus and that they live longer. The old theories of getting more converts from the Hinduism has been knocked on the head by the age tables. They show

that in the earlier age periods and also in the latest, there are more Musalmans than the Hindus, which conclusively proves that more children are born in Musalman families and that the adults live longer.

This comparative decline in the number of the Hindus had already been noticed in the Bengal Census Report of 1891. The United Provinces were almost free from plague before the census of 1901. The figures for the next census will be still worse. The eastern is therefore rightly called a dying nation because its vitality is lowest. It is true that the birth rate of the European countries has been perceptibly declining since 1876, on account of too fast living. But the death rate has declined still further. As the vitality of a nation is the excess of its birth rate over its death rate, we find that the European vitality has more or less been unimpaired. It might have been still greater had not some Europeans out-Malthused Malthus and drawn upon themselves the strongest condemnation of President Roosevelt. When this vitality is a negative quantity, as in the case of

some Brahmins, it may be safely said that the extinction of the people is a mere question of time.

It may be noticed here that the mere increase of birth rate is no index of vitality. A higher civilisation will reduce the birth rate as well as the death rate. A primitive civilisation increases both.* I made a very extensive series of observations about the number of children of graduates, literate and illiterate men, persons addicted to tobacco, tea, liquor, ganja or opium, meateaters and vegetarians. From my figures I deduce the following inferences :*

I.—The capacity of propagation depends upon health but not upon strength. The strongest and most well nourished organism exhausts itself in the process of building tissues and becomes extinct without propagation.

II.—Similarly, propagation is least where there is unusual mental develop-

* It will be explained later on that astrology was really a method of drawing inferences.

ment or nervous excitement. It therefore follows that rich foods and drinks lower the rate of fertility by stimulating nervous excitements.

III.—Similar pairs are least productive whilst dissimilar pairs are highly prolific.

IV.—Vegetable or animal diet,* tea, alcohol and tobacco in moderation have no appreciable effect on propagation whilst opium and hemp drugs slightly reduce the number of offsprings.

V.—Causes which reduce fertility are more operative in females than in males.

Thus the physical and intellectual giants are more or less sterile as we shall see in the last chapter. All races depend upon mediocre specimens for propagation.

It may be interesting to compare the vitality of some people according

to the latest census returns (1891—1901):—

Brahmins	(United Provinces)	Negative (declining).
Hindus	(Ditto)	·77 per cent (lowest).
Mahomedans	(Ditto)	6·0 per cent.
The British Isles	..	11·6 „
The German Empire (1895—05)		16·3 „

Thus the people of the German Empire have nearly 22 times more vitality than that of the Hindus of the United Provinces. It is higher than the British vitality which has fallen by nearly 2 per cent since 1871—76 on account of lower birth rate.

The higher birth rate of Germany can also be easily explained. The conditions there are inclined more towards India than the British Isles. From the "Pioneer's" Berlin correspondent ("Pioneer," March 26th, 1906, page 3), I gather:—"The wage earned by the German sempstress who works at home amounts to less than a farthing an hour; a penny an hour is looked upon as quite an exceptional rate of pay. The miserable condition of life, consequent upon the receipt of this starvation rate of wage are

endured by whole families engaged in other industries than that of sewing. In the *Erzgebirge* thousands of poor people spend their entire lives working from thirteen to fifteen hours a day at the manufacture of wooden toys; each individual generally repeating the production of the same toy for the whole of his, or her, working days. The average weekly sum earned by a family of five persons at this industry works out at from seven to eight shillings. With the exception of a very small minority, each of these families has but one room, its members live on black bread, potatoes, linseed and chicory coffee, with perhaps a herring once a week, and, as a great treat, a bit of horse or dog flesh once a month or so. The workers in textile industries are, if anything, worse paid than the toy-makers; in *Gelenau*, where chiefly stockings are produced, a family earns from 6 to 8 marks, and in *Hohenstein* the weekly wage averages from 5 to 6. In spite of these miserable wages, the demand for work is always in excess of the supply. There is no chance of abolishing this system of sweating so long as

these unfortunates work in their own houses. In the towns the wage of the professional sempstress is further reduced by competition with ladies of quite good social position."

On account of the above mentioned laws the birth rate in India is comparatively high. The figures for 1903 show that the mean birth rate was 38.96 against 39.38 of 1902. The highest birth rate 46.13 was in the United Provinces while Bengal showed 39.00. The mean birth rate for the United Provinces between 1891 to 1901 comes to nearly 38 per thousand. In the matter of birth rate we can hold our own even with the European nations. But these births simply swell the appalling mortality bill. In spite of such high birth rate the number of people is not perceptibly increasing. They have no staying power, no stamina or vitality and easily succumb to famine or plague. In a country suffering from periodical famines a high birth rate simply intensifies the curse and misery.

It may be argued that there are other nations such as the French and the Chinese who do not show any increase numerically. But their

condition is diametrically opposed to that of India. Even the Revd. Doctor Malthus must be proud of such zealous disciples as the French. They do not want to increase their responsibilities. In the census of 1876 out of 18,373,639 males 9,805,761 were single and the proportion of unmarried females was somewhat similar. Thus the vitality was 43 per cent. Now, however, the percentage of married men has steadily risen to fifty-four. For several years past the French administrators have expressed grave concern at this state of affairs and most of them have devised rules for encouraging large families by granting special remissions from taxation. But habit is second nature and the administrators now fail. The Chinese have also maintained their 400 millions unaffected for so many centuries for the sake of prudence.

But the Indian Lawgivers were more than 2,000 years in advance of the present French anti-Malthusian administrators. If a Hindu cannot beget a son he must go to hell. His *manes* must starve. He must marry as many

wives as he likes but must get a son. His sterile wives will not object to these marriages. Not only he but his ancestors are deprived of the spiritual blessing if no sons are born. The son is called *Putra* which literally means saviour from the hell named *put*. All men must marry and all girls must be married before puberty and leave their parents, so that not a single possible chance of conception may be avoided. A man's prosperity is not gauged by his wealth or happiness but by the number of his children and grand-children. It is perfectly immaterial whether they have sufficient to eat or not. The Hindu poet says :—

“If you hear of births of your grand-children, what more happiness do you expect in heaven?” On the birth of a great-grand-son a small gold ladder is presented to him by his ancestor as an emblem of his going to heaven through the instrumentality of the child.

In the Bhagvat Purana this sentiment is most beautifully illustrated. Prāhlād was asked by God to follow him to heaven on account of

his devotion. This unselfish devotee pleaded for salvation of the whole universe. "Thou art Omnipotent, turn their ideas away from sin, and thus give them salvation and save them from misery," he said. God said, "Prahlad, you know nothing. Nobody wants salvation. Go and try." So Prahlad went and met a pig grovelling in filth with a dozen young ones. "Will you follow me to heaven?" he asked. The pig disdained the idea scornfully, saying that she could not get more happiness and pleasure in heaven than in grovelling in filth with her young ones. Then he went to an old man and enquired if he would accompany him to heaven. "Take care of yourself. If my children know this they will kill you. Begone. Why should I leave the company of my children?" So Prahlad had to go to heaven alone. The experiences of General Booth ought to corroborate the story that few people care to get salvation.

This is exactly the Hindu ideal of bliss to multiply as much as possible and take no thought for the morrow. He takes his cue from

the Bible which tells people to multiply* and Christ teaches his disciples to "take no thought for the morrow." "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Behold the fowls of the air: for they sow not.... yet your heavenly Father feedeth them. Are ye not much better than they"? (Math. 6-24-34). But some people are guided by the Hindu Vedantic philosophy according to which the world is full of misery and to be born is something to be dreaded and avoided. To enjoy is to suffer. Even our King-Emperor had to undergo a terrible operation for appendicitis. To be born in the highest society is no guarantee against the most cruel sufferings, disappointments and domestic miseries. This was the highest Hindu thought in the 7th century B.C. Its culminating point was reached when Buddha renounced the world on the birth of his son. It was more refined than that of Malthus who simply appealed to our sense of hunger.

* God said unto them, Be fruitful, multiply and replenish the earth (Genesis I-28).

Traces of this thought are still found in India and Burma where the number of celibate monks is legion.

Then came the anti-Malthusian reaction about 500 B. C., and special sermons were preached in the Ramayan, the Raghuvans,* the Garur Puran and other works about the spiritual blessings resulting from the birth of sons. As a necessary sequel of this reaction the Hindu females were henceforward doomed to ignorance and their higher studies were forbidden (*vide* my 2nd, 3rd and 5th laws of population). The Hindu administrators were too utilitarian. So long as their object was good they did not much scruple about the means. Thus in Hinduism the highest principles of science have been incorporated with religion based on popular superstition.

The most gruesome and appalling deaths from famine and plague are mainly the results of this morbid desire for children over-stimulated in them by the anti-Malthusian reactionaries, who completely succeeded in wiping out the Malthu-

* See Canto I.

sian doctrines and implanting the ideas of multiplying and having "no cares for the morrow." In spite of this over-stimulation, the Hindu's full gallop only produced '77 vitality, while the German canter has produced 16'3. The luxurious Parisian neither likes the gallop nor the canter but proceeds in a leisurely fashion like some big oriental nabob pulling the reins of his pony with both hands, lest he should fall and fracture his legs.

The laws enunciated above show that superfluous material prosperity and superfluous muscular tissues are great hindrances to birth-rate, because Nature is most economical in all her ways. Workmen and labourers increase most because their work is of a mechanical nature and does not require mental excitement. Their bodily fatigue and simple food reduce nervous excitement to a minimum. Therefore the future belongs to the workman and not to the spectacled corpulent politician whose race of life is already run. For this reason if a childless man resorts to astrologers, these scientific men begin by cupping, *i.e.*, by

prescribing such methods as will surely rid him of his superfluous material prosperity. To hasten the process they also prescribe fasting. If a French administrator were to consult them they would give him the simplest recipé. "Throw your wealth to the ocean, unless you can give it in charity, and close the doors of female education, and if the Parisian lady can live without such polish (which is highly doubtful) your birth rate will be 50 per cent in the next generation. But in course of time France will be covered with cemeteries and you will have no land to cultivate. Did not our wise forefathers anticipate this and devise burning of the dead?"

Let us now return to the natural disintegration of endogamous groups into further subgroups explained in the first chapter. It is clear that astrology could only cement those families from which horoscopes could be demanded at the time of marriage. If some of them committed any social offence the horoscopes of their relatives could not be asked and thus they became two distinct groups each well cemented

by astrology. The mere process of demanding or not demanding horoscopes had a great influence to keep the line of cleavage sharper and rendered intermarriage impossible. This has a most important bearing on the future social question of India and explains this exhaustion of vitality to some extent. The Shastras enjoin on every respectable Hindu his duty to marry his girl before she arrives at puberty. Marriages are strictly forbidden within some degrees of consanguinity. Now the endogamous circle has been so narrowed that there are hardly half a dozen eligible boys for a girl in some circles. Astrology rejects them. But the girl must be married anyhow. She must be thrown away to an old man of 60 or 70 if he can square the astrologer. When she comes of marriageable age she is regarded as an enemy likely to ruin the respect of the family by her late marriage. She is cursed for her bad stars in that no horoscopes tally with hers, and her death is the greatest piece of good luck. Ill-treatment and starvation of girls is sure to follow as family respect must be preserved. The next step will be poly-

gamy on a still larger scale simply to get rid of the girls. Eventually people will get sufficient boldness to keep their girls unmarried. The Kanya-Kubj or Kanaujia Brahmins have now arrived at this last stage and they have spinsters of all ages among them. Many subclasses are in their first stage of crisis and are at their wit's ends what to do with their girls. Whenever anybody's wife becomes ill they see an opening for their girls and begin to consult horoscopes in advance. The sight is most painful to behold and woe to the luck of those girls whose parents are continually reducing their ages in the horoscopes to avoid social degradation and are under-feeding them so that they may look smaller. A girl has now become a constant source of anxiety to respectable families. She has to be "thrown away" as the marriage is now called. Whether a community will succumb to this crisis and become extinct or survive it, like the Kanaujia Brahmins, depends upon its vitality. Is it not a singular irony of fate that the benign influence of astrology which was introduced to insure equality

and fraternity should now convert itself into the most malignant and dangerous weapon to separate class from class by making inter-marriages impossible ?

The success of socialism even in the twentieth century exists only in the socialist's imagination.* It has not yet been translated into action and the socialist is still a dreamer of dreams. To apply it to the Indian marriages in the early centuries when the social and public virtues and systematic organisation were unknown was the work of faddists who believed in the advancement of men not only united in society by the oldest Indian institutions of trade-guilds but also by the ties of blood. They had, however, quite ignored the necessary attendant evil, the disintegration into endless groups. Had there been no caste system or had there been only four castes or even as many castes as were noticed by Hiouen Thsang the results would have been very different and the utopian dreams of the faddists would have been fully realised. If there was one country in the world most unsuited for the application of the doctrine

of universal equality it was the caste-ridden India. It was a clear case of hypertrophy or over-activity of the brain which is as dangerous as atrophy, because corpulence is as much a disease as emaciation. A nation must steer clear of both these rocks to be safe. It was this excess of intellect that prompted Eve to bring the forbidden fruit to ruin Adam. One minister, pretending to know more than his colleagues, may reduce the national greatness of England beyond retrieval by one stroke of his policy, as a rightly balanced mind like that of Gladstone may exalt it.

The secret of success then consists in adapting your progress according to your powers of assimilation, slowly but steadily. All development, physical, mental, moral and spiritual, must be progressive, symmetrical and well balanced. The causes which have so long operated to retard evolution must be thought out and carefully studied.

The astrologer is indispensable at our birth, he gives us names according to the position of the moon in the zodiac at the time of our birth,

he fixes time for our education, marriage and other ceremonies, he saves us the trouble of courtship and finds matches for our children. What a shame, what a national degradation that we never try to realise the true value of the Hindu astrology which has ruled the Hindu household, shutting out all extraneous influences!

CHAPTER III.

LUCK.

"He who is born in misfortune, stumbles as he goes,
And though he fall on his back, will fracture his nose."

In the previous chapters I have justified my taking up an apparently exploded subject, not only on account of its great national importance, but also on account of its connection with the great biological truths. To mix Darwin with astrology was a funny idea, but it was necessary that I should take some substantial refuge in handling such a subject. No one suited my purpose better than Charles Darwin, with the aid of whose biological truths I have shown that extreme credulity, undeveloped reasoning power and utter reliance on fate were the natural consequences of peculiar sociological conditions under the influence of astrology. What is this astrology? If it is a true science, why is it not appreciated? If it is a base fraud, how does it maintain its hold in India in spite of Nature's grand law that falsehood is short-

lived? Education is making good progress here. Ours was one of the most ancient civilisation, and we cannot be said to be of such dwarfened intellect as not to be able to detect the fraud. Every year the Universities are turning out thousands of graduates. There is a Mr. Bose whose scientific researches are well known. There are scholars of mathematics, logic, mental and natural philosophy with a European reputation. How is it possible that astrology still rules the domestic life of even the educated Hindus? This problem cannot be solved without a careful study of the Hindu astrology. Is it not a real wonder?

By the way, I might be permitted to mention another real wonder which promises to defy the test that what is based on falsehood must collapse. It is the present day homœopathic literature, which will convince you that all diseases can be easily cured by the simplest dilutions. In my boyhood I thought that all civil surgeons and allopathic doctors would be dismissed in the near future and replaced by the homœopaths. I rather envied the good

luck of future patients who would be easily cured of all disease by cheap pills of sugar or watery dilutions, instead of the nauseating drugs of the present allopaths, coupled with the terrible bills of the medical halls. No more operations, no sufferings and no incurable disease! Cataract cured by sulphur 30th. Surely the millenium could not be very far. Indeed after reading this homœopathic literature I began to pity the poor assistant surgeon who had wasted five long years in a Medical College to get his degree.

Perhaps I may be accused of credulity in my boyhood. Why should I not believe? The book is written by a Dr. Labelon, M.D., F.T.B., B.L.C.P.O., L.M.N., F.R.Q.S., X.Y.Z., and several other sundry alphabets. Are not these letters a sufficient guarantee of the author's high position? Just read a few homœopathic works and examine the title page, and you will see what I mean.

But now I know better. The Grand Master Hahneman discovered a law which was of great use to humanity, but which some of his quack

followers are working out into a *reductio ad absurdum* which was never intended by him. The real effect of the discovery was that the practical allopath reduced his doses and the practical homœopath is now prescribing 5 grains of triturated powder of mercurius 2x which contain much more mercury than the allopathic dose. The faddist, like the astrologer, is giving his 5,000th dilution of sulphur to keep his patient exactly where he was.

Astrology bears some resemblance to the *reductio ad absurdum* principles of the homœopathic fad. The inventive genius is entitled to the highest credit for his intelligence and aptitude for research. It is the abuse by faddists which is to be deplored. Viewed in its purest sense astrology is a collection of statistics and observations. I remember to have read in some papers that the late Mr. William L^{am}by prepared a work showing the relation^{as} of some stars with the annual rainfall. This^{is} is pure astrology. Some years ago I read in a statistical paper the average ages and some other facts about persons born in different months.

The only thing I now remember is that persons born in the month of May were tall and long-lived. These facts were based on experiments and statistics in England, and there was nothing of heresy in them. Instead of noting the results for every month, let us observe the results for every two hours of a cycle, and we get exactly the Hindu astrology. There is nothing disreputable about it. On the other hand, it was a very interesting research. It is not the research itself, but the fatal plunge to incorporate it and everything else with religion which is to be deplored. The reasons which led to the research were the vagaries of Dame Fortune, just as the vagaries of clouds have given rise to the Meteorological Department.

—The existence of Blind Fortune is universally admitted. Who does not envy the winner of the Derby or the St. Leger? It is an unwritten law of Nature that everybody thinks that he is more deserving, but some other person is more lucky than himself. A thinks that B is very lucky, he was highly praised in the despatches and got too rapid promotion, whereas

his own stronger claims were overlooked. What can there be in that idiot to get him distinction? a worthless chap I swear. B thinks that A's wife is too good to belong to that clumsy brute, wonders how he managed to get her, and finally comes to the most satisfactory conclusion that it was solely because he himself (B) was not a suitor for her hand that A got such prize (suddenly turns his eyes to the looking glass and begins to curl his moustaches). This is the way the world goes, and thus the world will go on if it means to go. Surely it must come to an end when all people cease envying the lot of others, and consider themselves more fortunate but less deserving than their neighbours in all respects, because it will be the beginning of the Kingdom of Heaven.

There are persons who, like cats, light for ever upon their feet in whatever circumstances they are placed. What would not an astrologer give for a "sitting" of such fortune's favourites? They are the ideal subjects for astrology. There is the other class of men about whom the saying goes "as soon as they begin to

cultivate, their oxen die and drought prevails.' How eager everybody is to take leave of such unwelcome guests, lest they should leave some microbes to infect himself. This specific bacillus will be discovered in the twenty-first century of course, as science is still in infancy.

If Fortune smile and look serene,
'Tis pray, Sir, "How do you do?"

Your family are well I hope,
Can I serve them or you."

But if perchance her scale be turned,
And with it change its plight,

"Alas, Sir, I am sorry for your fate,
But times are hard, Good-night."

Now the Europeans call it **BLIND FORTUNE**. In the Hindu mythology there is a pretty story to illustrate this. It is said that Visnu, the Creator, has two wives, Lakshmi, the Goddess of Wealth, and Sarasvati, the Goddess of Learning. These two co-wives are naturally very jealous of each other, and hence if a man is specially favoured by the Goddess of Learning, he is despised by the Goddess of Wealth. So the most learned man is not necessarily a favourite of Fortune.

The folklore of India abounds in numerous stories about good and bad luck. I might mention one for the reader's amusement.

A learned Brahmin was taunted by his wife for not making use of his vast learning. He determined to do something, and went to Ramesvar near Ceylon. Vibhishan, the King of Lanka, was ill, and had sent messengers to bring a learned Brahmin to cure him. They met him in the celebrated temple and carried him to Lanka. Vibhishan was highly pleased with his skill, and ordered him back to India with the richest and rarest present. Now Lanka is a land of gold in the epic Ramayan, and the rarest present his treasurer could think of was a few pounds of iron. When the unlucky man opened his bundle in the presence of his wife he saw his bad luck and remained silent.

The Mahomedans call it *kismet*, but like the Europeans offer no explanation why God specially favours some to the exclusion of others when we call Him the Impartial. But the Hindus have a theory that a man's happiness or misery is due to his actions in the

previous life. This is the Law of Karma—as you sow so you reap. According to them the winner of the Derby must have spent large sums of money in charity in his previous birth. They assert that the position of stars at the birth is an index of man's actions in the previous life or lives. They also say that actions in the present life modify the consequences of actions of the previous life. The theory is at least ingenious and plausible. It is believed by the Buddhists and the Hindus whose numerical strength exceeds 650 millions. It is not my object here to discuss the merits of the doctrine of Karma.* I shall confine myself to the examination of the question whether the position of stars at the birth is, or is not, an index of one's fortune, or the result of his actions in the previous life. We shall also have to discuss the bearing of this theory so far as it concerns the institution of marriage. Finally a rational and scientific explanation must be sought of the fact that astrology maintains such a strong hold on the Indian mind even in the twentieth century.

CHAPTER IV.

ORIGIN OF ASTRONOMY AND ASTROLOGY.

It is a most curious coincidence that both the eastern and western branches of the Aryan stock displayed the same zeal to find out the philosopher's stone and to discover the relations between the stars and human destiny. The attempts to convert the baser metals into gold (alchemy) was rewarded by the production of a most useful science, chemistry, as the attempts to read the stellar influences led to the important researches in astronomy. The Mongolian race (the Chinese) was also very busy with the researches of astronomy and astrology. The Chinese division of the zodiac into 28 constellations is said to have originated in the reign of Emperor Yao (about 2317 B.C.). From his time the Chinese year is said to have consisted of $365\frac{1}{4}$ days. Another emperor destroyed all astronomical works of China. But the Chinese history of those periods is very unreliable.

The most ancient Sanscrit work in astronomy is *Jyotish* by Lagadha. It divides the zodiac into 27 constellations or Nakshatras. These are known as "houses" of the moon. This *Jyotish* is probably the *Shadang* (6th limb) of the Vedas (Vedang) referred to in the old works. The other works of the period are the Nardi and Gargi Samhitas written about 50 B.C. according to Professor Kern. It seems probable that *Jyotish* was written before the appearance of these Samhitas.

Many western scholars believe that the divisions of the zodiac into Nakshatras were copied by the Hindus from the Chinese or from the west. The fact that the Hindu calendar is still imperfect and requires adjustment every few years, while the Chinese calendar was perfect from the oldest times, is advanced as one reason for the theory. In my opinion this reason has no force. The very names of the Nakshatras in Sanscrit show their originality. Their western names appear to be mere attempts at translation. The Sanscrit names are independent, while the western names are generally

based on the signs of the zodiac, which included these constellations. For instance, the constellations, in Aries, Cancer, Leo, &c., are based on the names of the signs, and clearly indicate a translation rather than originality. Originality is more resourceful and does not require expedients. A second reason for the originality of the Hindu division is the fact that the Hindu divisions are rational and based on the actual motions of the moon along the ecliptic. The Chinese divisions are along the equator and are unequal. If a scientific system is borrowed, it is borrowed complete.

It is no argument that as the Hindu calendar is imperfect they must have copied their astronomical results. The Hindu calendar was intended solely for sacrifices and religious rites. When they divided the zodiac into 27 divisions, they introduced these constellations into their religious works. There is some slight reference to a Nakshattra in the Rig-Veda. These Nakshatras are also referred to in the Athur-Veda and Shyam Yajurveda. They are freely mentioned in the "*Brahmans*" which the western

writers admit to have been written about the 7th century B.C. Having fixed all their rites and sacrifices according to these "lunar mansions" they had no choice but to stick to the lunar calendar. The lunar calendar must always remain imperfect and can never be compared with the solar calendar in exactness and simplicity. According to Pliny, Eudoxus of Cnidus introduced the year of $365\frac{1}{4}$ days in Greece about 370 B.C. The Greeks in Bactria were closely associated with the Hindu astronomers at a later date. It therefore follows that the Hindus were acquainted with the system of a year of $365\frac{1}{4}$ days long before the Christian era. They were free to introduce this "perfect" year in their own calendar had they a mind to do so. But that would upset the dates fixed for sacrifices and cause much inconvenience. So the lunar calendar has been retained, and it rather proves the originality of the Hindu division.

The zodiac is further divided into 12 major divisions called signs. Each sign is equal to 30° . One sign is also equal to $2\frac{1}{4}$ Nakshatras.

Among the western writers there is much dispute whether the Hindus or the Chinese or the Chaldeans or the Egyptians invented this division. The Hindu solar year depends on them. I think these are the natural corollaries of the first division into Nakshatras. If we credit these people with the invention of the complex method of division into 27 parts, I think we might safely credit them with this simpler method which was apparently an afterthought. There is much to be said in favour of this theory, but the discussion had better be omitted from this elementary work.

I tried to find out references to astronomy in the epic poems, the Ramayana and the Mahabharat. In the Ramayan of Valmiki the position of the planets in the signs of the zodiac when Rama and his brothers were born is indicated. But these lines stand in jarring contrast with the simplicity of Valmiki's diction and appear to be interpolations. Tulsidas in his Hindi Ramayan has given an up-to-date astrological horoscope of Rama which confirms my suspicions. For this reason it is not worth while

to quote any references from the epics or to take the trouble to search them. There is a similar reference to astronomy in the Mahabharat.

This was the infancy of astronomy. No other nation needed it so much as the Hindus whose whole life consists of nothing but religious rites and ceremonies. It was cultivated purely for these motives. But astrology crept in. The 27 constellations became known as stars and some of them were regarded as malignant and others as benevolent. Thus the star of a man is the Nakshatra where the moon dwells at the time of his birth. Accordingly, people were grouped into 27 classes to find out the points of similarity. The results were unsuccessful, and there died the astrology of the Hindus. But other nations were also working out the same ideas. The Hindus wrote no astrological works during this period and began to study the position of planets and stars. Their first-born astrology was dead and buried.

Now we come to the boyhood of astronomy. We have seen that the western nations, the Chaldeans and the Egyptians were very busy

with astronomical researches. About 130 A. D. Ptolemy, the prince of (western) astronomers, lived in Egypt. He had been preceded by Pythagoras in Italy (who went to Greece and India), Aristotle, Aristillus, Pytheas, Hipparchus and others in Greece. About 310 B. C. Seleucus gave to Chandragupta some parts of the country west of the Indus embracing a portion of the Kabul basin, in consequence of a marriage contract. Some 60 years later occurred the establishment of an independent Greek dynasty in Bactria. At one time their power extended over the whole of Afghanistan. Even the Peshawar and Kashmir valleys still show traces of the Greek influence. This Greek colony gave a fresh impetus to the studies of astronomy. The five Sidhants:—Surya, Romak, Vasistha, Paulisa and Paitamash were written about 250 A. D. according to Professor Kern. It is a great pity that the writer of Surya Sidhant, the original and first Sanscrit work of its kind, should have preferred to remain anonymous. Most of the later writers such as Bhattotpal, Arya Bhatta and

others have not only given their exact dates, but their further particulars are also embodied into *Slokas* at the end of the works. As the very name implies Romak was based on the Roman methods. Based on these was Arya Bhatt Sidhant. Arya Bhatt gives the date of his birth 398 Sháke in Kusumpur.

Boyhood was a period of innocence and the researches of this period have no reference to astrology. People all over the world believed that stars controlled the human destiny, but without a full study of stars astrology was beyond their reach. The perfection and elaboration of the rules which regulate the planetary motions were the sole objects aimed at. The astronomical students of the world compared their notes freely in the common meeting ground, Bactria. It is doubtful whether the Hindu ever went to Greece or Rome. Had he gone there the Hindu geography of the world would have been something different. The progress made by the Hindus in astronomy was wonderful. According to the European system we require the help of the nautical

almanacks and logarithm tables to find out the position of the planets and calculate eclipses. But the Hindu astrologer requires only a piece of chalk to find out the solar and lunar eclipses and the position of the planets with the help of his one anna calendar. In his history of the Indian people Dr. Hunter pays a high compliment to the Hindu astronomy which it richly deserved. It is curious how accurate results were derived by means of bamboo tubes and other crude devices. A few figures may be given for comparison :—

Names.	SIDERICAL REVOLUTION.		SYNODIC REVOLUTION.	
	According to Surya Sidhant (Bhagana).	According to Herschell and other western astronomers.	According to Surya Sidhant.	According to western astronomers.
Earth ...	365'2587	365'2564
Moon ...	27'3216	27'3216	29'5305	29'5305
Mercury ...	87'969	87'969	115'88	115'877
Venus ...	224'6979	224'7008	583'9	583'92
Mars ...	686'9973	686'9797	779'924	779'936
Jupiter ...	4332'3206	4332'5848	398'89	398'867

There was no practical use for astronomy in India as there was no navigation. No nautical almanacks had to be prepared. Its only use was connected with the annual ceremonies and festivals which did not require an advanced research. The ancient kings of India patronised learning, art and science. But to appreciate astronomical knowledge one must know astronomy. This was too much to be expected from kings, and there came a time when these professors were at their wit's end as to what earthly use they could make of their knowledge. From this period astronomy became closely allied to astrology. The pure astronomical works of the period are Panch Sidhantika and Brahat Samhita of Varah Mihir (born 506 A.D.), Brahm Gupt's Brahm Sidhant which was finished in 628 A.D., Bhattotpal's commentaries and Sidhant Siromani finished by Bhaskaracharya in 1150. Bhaskaracharya and Arya Bhatta were level-headed men with strong commonsense and had not much faith in astrology. The struggle for existence began to tell on the scholastic researches of others who at once began to seek more profitable work.

The earliest mention of astrology is found in the works of the Chinese and the Chaldeans. From one of them the Egyptians, and through them the Greeks, took the idea and began to work them out for themselves. They seem to have been credited with some powers and created great impression on the simple-minded Hindus. The failure of the Hindu astrology of the Nakshatras has already been stated. The astronomer Varah Mihir, who was born in the village Kapitha in Avantika about 506 A.D., was the son of a Brahmin named Aditya Das. After finishing a course of astronomy he went to the west to study astrology from the Greeks. Even in the time of Hiouen Thsang (630—45 A.D.) there were both Indian and Turk princes in the Kabul Valley, and in the succeeding centuries both of these races seem to have predominated in succession. It was not till the end of the tenth century that a Hindu prince ceased to reign in Kabul and it fell into the hands of the Turk Sabuktigin. This Afghanistan was the hotbed of astrology and was continually visited by the Bactrian Greeks

even after the fall of the Bactrian empire. Varah Mihir collected all fragments of astrological traditions in Kabul and possibly saw some of the Greek settlers who had great reputation for astrology. On his return to Avantika he compiled the first and the greatest astrological work now extant. It is known as the Brihat Jatak. It was followed by a small work the Laghu Jatak. Before I had read the Brihat Jatak I was fully aware of a tradition that Varah Mihir went to Kabul to study astrology. This tradition has been fully corroborated by a perusal of the work and its commentaries by Bhattotpal. In chapter 28, Sloka 7th, Varah Mihir writes :—

प्रथु विचरित मन्यैः शास्त्रं मेतत्समस्तम्
तदनु लघु मयिदम् तत्प्रदेशार्थं मेव ॥

[This shastra was fully described by *others* in detail. I have made a brief epitome, etc.]

Bhattotpal explains this in the following words :—

एतत्समस्तं यत्र ल शास्त्रं अन्यैः
यवनेश्वरादिभिः प्रथु विचरितम् ।

[By “others” is meant *Yavaneswars* and their followers.]

It is clear that the Brihat Jatak is the original Sanskrit work of its kind. Had there been any others extant Varah Mihir would have freely named the authors and quoted them. In almost all later works in astrology we find the authority "Varahmihiradayah" (Varahmihir and his followers) freely quoted either in text or in commentary. Varah Mihir may therefore be rightly called the father of Sanskrit astrology. It is true that a few traditions learnt from the Yavanas were not unknown before, but he was the first to devote himself to a systematic study and to write works on it. He was followed by Shuk, Manith, Badarayan and Jaimini. The *Grah Laghab* is purely an astronomical work written by one Ganesh who has followed Varah Mihir's *Brihat Samhita*. The only remaining works of any importance are the Shat-panchasika, the Tazak of Nilkanth, Parsi-Bilas, Yavan-Jatak, Ramal Shastra, Keral, Saravali and the minor works of Keshbi Vithali.

I have been able to secure a very interesting manuscript, the Varah Samhita of Varah Mihir

It has not yet been printed. It consists of 100 chapters, and a separate chapter is devoted to the index. This work throws a flood of light on the thought of that period, and contains not only astrology but different other subjects as tests of horses, dogs, men, women, diamond, sapphire and other precious stones, production of children, worldly enjoyment, etc. There is a chapter on omens, and the author acknowledges as his authorities Gargi, Shikhihar Parasar, Debal, etc :—

गार्गीयं शिखिचारं पाराशर मसित द्वैलोकं च ।

In the Brihat Jatak he simply uses अन्यैः which means, "others" or "foreigners", simply because the Greek names could not be conveniently included in the Sanscrit metrical works.

This interesting work shows the successive phases of astrological thought. The first astrology was based on the observations of eclipses.*

The book says that if a lunar eclipse is seen in the month of Shravan (July—August) it kills the Kashmiris, Chinese, Greeks and Kandhar

* Cf. "These late eclipses in the sun and moon portend no good to us. Love cools, friendship falls off, brothers divide, in cities mutinies, &c."—Shakspeare.

people. (काश्मीरान् सपलिन्द चीन यवनान्.) There is another reference also to काश्मिज चीन यवनान्. The association of the Greeks with the Chinese is significant in support of my theory that the Chinese were the first inventors of astrology. The Chinese astrologers have always professed the power of producing or averting eclipses just as the Oliyas of Kumaon take their name from the fact that they are even now credited with the power of predicting or averting hail (ola). If perchance their predictions failed they saved their credit by saying that by their art they had averted the impending disaster. The reference to the Chinese and the Greeks clearly shows that this astrology was based on the observations of those people when some calamities overtook them, after an eclipse in Shravan.

Another chapter* is devoted to earthquakes and their effects (astrological and not physical) on different people. There is a separate chapter on meteors and their indications, and lastly, we have the astrology of the rainbow.

*Most of these Chapters are repeated in the Brihat Samhita.

All these natural phenomena are regarded as portents or omens, and their effects on different people or places are noted. This is the primitive astrology. The omens came next in order. As human intelligence advanced these observations began to be based on the positions of the planets. This is the astrology with which we are now concerned, because human intelligence has now sufficiently advanced, and people no longer believe that rainbows or earthquakes are indications of impending misfortunes for some persons and good luck for others. But for this manuscript the astrology of the rainbow would have remained unknown. I never heard of it anywhere. These phases are very interesting and enable us to grasp the fact that astrology is based on wrong generalisation. A was married and there was an earthquake that day. A died within a month. Therefore all persons who are married on the days when earthquakes take place must die. Astrology is based on this sort of fallacy.

All astrological works are full of references to these Yavanas यवनेन कथितं मङ्गलाना (the

high souled Yavana said this) यावनैः सम्प्रदिष्टा (the Yavanas indicated) कथितं यवनाचार्यैः (as said by the Yavana Professors) तथाह बृह यवनः (the old Yavana said this). I have read the work of this old Professor Yavana in Sanscrit. The style is clearly foreign. This old Professor seems to have settled in Kabul during the Hindu reign.

Who may be these Yavanas? I think there can be no doubt that they were the Yunanis or the Bactrian Greeks. "Yavanani" is clearly a Sanscritised form of "Ionian." In the works of Patanjali the siege of the Bactrian King, Menandar, is referred to as "The Yavana besieged Saketa." In the Garga Samhita, we have several clear references to these Bactrians as the "Yavanas." We also find in the Edict XIII of Asoka, "Antiochus, King of the Yavanas." This Edict clearly distinguishes the *Greeks* from the Yavanas of the *Bactrian* colony. These Bactrians introduced the "Ionian" School of Thales in India. It therefore admits of no doubt that the immediate teachers of the Hindu astrology were the Bactrian Greeks. In the latter day Sanscrit *Yavana*

became synonymous with the Mahomedan who came from the west, the abode of the naturalised Yavanas.

There are numerous non-Sanskrit words in astrology such as Anafa, Sunafa, Eqbal, Ethsai, Beshi, Boshi, Kahil, etc. The word Tájak which includes the latter half of the astrological researches is clearly borrowed from Kabul. No Sanskrit works on any other subject contain such unassimilated words of foreign tongue. Some works of these Yavanas exist only in quotations. I have been unable to procure them and I doubt whether they are still preserved. Some words such as Anfa, Boshi, seem to have passed from Chinese or other language to Greek before they were taken up in the Sanskrit works. There are several stories current in the country as to how a renowned astrologer failed in his predictions and had to go to Kabul to correct his mistakes under the directions of Yavan-Acharaya (teacher or professor). It is refreshing to see what respect and homage the ancient Hindus paid to these "high-souled Yavans," "Yavaneswar" (Lord Yavan) and Professors

(Yavanas) on account of their learning. Their oldest astrological work (in Greek) seems to be the *Eisagoge* of Paulus Alexandrinus.

Meanwhile the Persians and the Arabians were not sitting idle. Under Albu-Nazar (776—885) astrology was the legislator of action and religion in Persia. The most celebrated Arabic astronomers were Muhamed Ben Geber, a prince of Syria, born about 850 A. D., and Ibn Junis about 1000 A. D. ; even the grandson of the great Tamerlane, Ulugh Beg, has rendered great services to astronomy. The contemporary Indian writers of this period have already been noticed. Varah's commentator of the *Brihat Jatak*, Bhattotpal, gives Chait 888 Sháke as the date when he finished the commentary. The Romans fought shy of the Greek astrology at first and identified it with sorcery. Afterwards they learned a little but were not taken in by this pursuit. This completed the adult life of combined astronomy and astrology.

CHAPTER V.

THE SECOND PERIOD OF ASTROLOGY.

This combination of thought left India to settle in Europe for its 4th period or manhood. Hitherto people had followed the Ptolemaic theory that the planets revolved round the earth as centre. Copernicus established that the sun was the central body round which all the planets including the earth danced. When the earth itself has to dance like other planets, its astrology is knocked on the head. Copernicus may be said to have killed astrology in Europe or made it too hot for it to remain there. Tycho Brahe, astronomer of Denmark, devoted himself to astrology in the 15th century, but before his death he renounced it. But superstitions die hard. The idea of astrology haunted the people for a long time. At the birth of Louis XIV, 1638 A. D., an astrologer was placed behind the curtain to cast his nativity. Charles V

and Francis I both engaged astrologers to fight their battles about 1521-1529 A.D. A few references from Shakespeare's *King Lear* have been given in this book. Milton constantly refers to planetary influences. Napoleon had a great faith in astrology and is even credited with having compiled a fortune-teller. The arguments used by Bacon are similar to those used by the old-fashioned intelligent Hindus of to-day :—" The professors of the science of to-day are a useless lot. They know nothing and bring the *science* into contempt by their swindling habits." These may be said to be the dying embers of astrology. Seeing its life in danger it took flight and came back to India, leaving astronomy to pass its healthy manhood under the fostering care of Napier, Maskelyne, Herschell, Laplace and other strong men.

But it took care to come to India alone and hence it lives. The Copernican system is its death, and it did not come to India. You can never persuade the old Pandits that the earth dances like other planets round the sun

which is fixed. They still maintain, and will ever maintain, that the earth is fixed and the sun moves round the earth. In our own times astronomy has been studied by the late Bapoo Deb Shastri and Mahamahopadhyaya Sudhaker Dube of Benares. Both of them started their calendars and possessed strong enough commonsense not to be misled by astrology. They were preceded by Raja Mansing who left an observatory in Benares. With the exception of the preparation of calendars based on empyric formulæ, Indian astronomy may be said to be a thing of the past.

It is a curious fact that the Copernican system was known to the Hindus long before the birth of Copernicus. Arya-Bhatta firmly believed that the earth revolves round the sun, Varha Mihir cursorily refers to such opinion held by some professors. In the commentary of Surya Sidhant by the late Bapoo Deva Shastri it is clearly shown that the original authors of astronomical works knew that all planets with the earth revolve round the sun, but for the sake of facility of explaining

“Spherics” they persisted in sticking to the former theory. Bapoo Deva knew the Copernican theory and never believed in astrology. But as the theory was openly ignored in favour of the geo-centric theory we shall presume that the new theory practically never reached India.

When the Greeks left Kabul their place was occupied by the Persian astrologers who had learnt the Greek system. The Indian pupils who visited Kabul were not disappointed and we got a mixture of Persian and Sanskrit in the Parsi-Bilas, of which I have procured a manuscript copy. The lines are like the following :—

Yada murz khane bhabet aftábo

Zalilai ghani khoobroo hamz bachah.

The only Sanskrit words in the above are *Yada*, *bhabet* and *bachah*.

We have also other works in pure Persian or Persian-Urdu :—

- (1) *Mal khane mushtari* (all Persian).
- (2) *Kabj kar le medini* (Urdu-Persian).
- (3) *Haft khane rahu bashad* (Persian-Urdu).

(1) Mal khane is compartment of wealth ;
mushtari is Jove or Jupiter.

(2) Medini is Sanskrit for earth.

The birth of Bhaddali is also a distinct epoch in astrological ideas. His book is most popular and well-known because he wrote in Hindi. About his birth the following story is said :—

An astrologer went to study in Kabul. He found that a particular time was most propitious for begetting a very learned son. He went home to meet his wife, but it was too late and he took shelter in a fuller's house. The fuller was absent, and his wife asked him why he was so meditative. On knowing the reason she was anxious that she should not lose such a golden opportunity, and he yielded at her importunities. Afterwards he went home and lived there for a year. His wife bore him a son, but before his birth he had instructed the nurse to roll a ball at the exact moment of delivery so that he might prepare an exact horoscope. When the ball reached him he found that the stars indicated the birth of a bastard. Suspecting his wife's fidelity he again left for

foreign lands. In course of time this boy was named Dank, and by chance met the fuller's son who was his half-brother. Both of them were very intelligent and formed friendship with each other. They spent time in learning ; but the fuller's son, whose name was Bhaddali, did not learn Sanscrit on account of his low birth.

These boys knew that they were somehow related and that their father had left home suspecting his wife's fidelity. They went in search of him. They saw a large crowd assembled in a town and learnt that a celebrated astronomer had predicted a natural phenomenon in a certain place. They made their calculations and told the people that it would be visible in another place. This latter prediction came out to be true, and the old astronomer felt ashamed. He came to the boys to ask how his own calculations were wrong. They showed him that his calculations were perfectly correct, but he had simply omitted to take into account the opposing force of the atmosphere which would displace the phenomenon, just

as their father had omitted to consider the time taken up by the ball to reach him and suspected his wife's fidelity. The astrologer was highly pleased and returned home to train his sons who became celebrated astrologers.

This story has several versions and one of them says that the old man was no other than Varah Mihir. We shall not be so uncharitable to the hero of our subject. This ingenious story is often related when an astrologer fails to predict truly. He says at once that the horoscope must be wrong and that a few moments make much difference.

There are several other ingenious stories current to come to the rescue of such failures ; only one more need be cited here. They are ingenious enough for the followers of the Ptolemaic system, but bland and commonplace for the other school. The Emperor Akbar summoned all astrologers and sent them to prison. He asked them to explain why he was an emperor and why others born at the same time were common men. One of the oldest of them took

seven betel leaves and recited some mantras and performed some other rites. He then told Akbar to pierce them all with a needle. The topmost leaf was converted into gold, the second into silver, the third into copper, and so on, but the last remained a green leaf. He said, "Look here, Emperor, the time taken up in piercing a leaf makes so much difference." I should have thought such stories beneath notice were these not seriously advanced several times to meet my arguments.

Another peculiar theory is advanced by astrologers to prevent defeat. They say that the Mahomedans destroyed Sanscrit works and their books are lost. The story is absurd. Many parts of India were never subjugated by them. When all the Vedas and Purans and most trifling subjects have been preserved, it is absurd that astrology, the most valuable treasure of those times in which even the Mahomedans believed, should alone be selected for destruction.

Bhaddali's work is the *Shakunawali* in Hindi verse. A line may be quoted as a sample :—

Shukra bar ki badali, chanchar chayo jai,
Dank kahai sun Bhaddali, bin barkhe nahin jai.

(If clouds gather on Friday and remain in the sky on Saturday, Dank says "Listen Bhaddali, the clouds will never disperse without rain").

Similarly, drought in August is predicted if it rains on certain days of Chait and Jeth.

The only other works on astrology to be noticed are *Muhurt Chintamoni* and *Kashinath Padhati*. These are all comparatively modern works. Kashinath is the man who laid down that a girl should be married from 8 to 10, but never beyond 10 years. There is no such rule in the Shastras. In Indian society Wordsworth's definition of religion prevails—

"What is grey with age
Is religion."

We read in works on Afghanistan that the people still believe in astrology. Although the strong commonsense of the Prophet Mahomet strictly forbade such heretical beliefs (Inalla yalamo gaibas sawa bat walarz.—Qoran) and reserved all knowledge of the future and the unknown for God, yet we find that the Persian astrologers fixed the duration of the Maho-

medan religion at 544 years, and this theory was warmly adopted by Caliph Almamun. The Persian faith in astrology in the ninth century has already been referred to. Even to-day we get the Ramalwalas from Kabul. Their methods exist in Sanscrit as Ramal shastras, and consist in throwing dice and referring the results in the books. Enquiries were made by me from a Mahomedan Pathan who told me that an astrologer once told him that he would be benefited if he purchased some white thing. He thought of purchasing sugar but eventually purchased rice for nearly one thousand rupees. The rats worked holes in the ceiling and when the store was opened it was found that all rain water had found its way into the room and the rice had gone bad. He scarcely realised half the amount sunk. He is still by no means fully convinced that astrology is false. In page 95 of Mr. Burn's Census Report for the United Provinces for 1901 we find :—" In the case of persons who have themselves or whose ancestors have been converted recently from Hinduism, and in the case of Mahomedan

Rajputs, a considerable number of social customs connected with religion are maintained. For example, horoscopes are prepared and consulted at the time of marriages. A Pandit is also consulted when children are named." In the "Pioneer" of 23rd February 1906, page 3, we find about Tippoo Sultan, "Though a devout Mahomedan he was constantly taking omens from the Brahmin astrologers and priests." The story about the piercing of betel leaves was related to me by a Hindu astrologer who was in the service of a Mahomedan Ruling Chief.

It is a historical fact, mentioned by several Mahomedan historians, that when the Emperor Babar's army went to fight with Rana Sanga, an astrologer came from Kabul and told Babar that Mars was *in front* and his army would be annihilated. Babar was not afraid of Mars, but he grew alarmed because his army was disheartened at the prophecy. Babar routed Rana Sanga and merely ordered that the Nazumi or astrologer should be banished. The astrologer must have thanked his stars for meeting such a generous emperor, because people were flayed

alive for smaller offences by that emperor's descendants.

The most interesting point about the Hindu astrology is its western origin, and I believe I have fully proved it.

One of our oldest astronomers, Garga, admits this in the following sloka :—

स्वर्गं हि यवनास्तेषु, सम्यक् शास्त्रं मिदम् स्थितम् ।

ऋषित्वान्तेषु पूज्यते । किमुनर्वद विद्वजः ॥

The Yavanas (Greeks), though non-Hindus (mlechhas), are honoured as divine Sages because they are the founders of *this whole science* (astrology). How much more honour is due to a *dvija* (twice-born) well-versed in the Vedas?

It is a peculiarity of the Hindu religion that it will assimilate in itself all foreign elements. Buddha came to destroy the real Hinduism (Brahmanism), but the Hindus included him among the 10 avatars of the Deity. Some of the Yogis of Bengal already speak of Christ as an avatar or incarnation of God, specially as Krishna and Christ are pronounced alike in the Bengali dialect. If Christ and Mahomet were not

iconoclasts we might have seen their images worshipped in some village temples some day. At any rate we know of the worship of Panchon Pir by the Hindu sect known as Panchpiriya, and also of the worship of Sayyid Salar in the Great Dargah of Bahraich by some Hindus.

During this fourth period of its existence astrology showed wonderful activity and vastly extended its sphere of action. In the third period it was content with telling fortunes, a comparatively harmless proceeding. But towards the end of that period attempts were made to determine auspicious and inauspicious moments for every action of human life (muhurt) and lucky or unlucky marriages. Neither in the great epics, the Ramayana and the Mahabharat, nor in the great Purans, nor in any other works of Sanscrit, is there any attempt to associate marriage with astrology. In the Puranic ages, marriages were never arranged by consulting horoscopes. The *Svayamvar* form of marriage was a grand institution in which the suitors were invited and the bride garlanded.

the man of her choice. This was an ideal marriage. Raja Jai Chand resorted to this in the marriage of his daughter when Prithvi Raj carried her off by force and paved the way for his own defeat by Shahabuddin Muhammad Ghori. That was the last time we hear of the *Svayamvar* or marriage by personal selection. In some marriages a test of strength or prowess was laid down, *e.g.*, Rama's marriage with Sita, Arjun's marriage with Draupadi and some of Krishna's marriages. We also had marriages by courtship as of Sakuntala and Dushyant.

But the most sickening form of marriage by consulting horoscopes was never heard of. It was the work of persons whose brains had run riot. The over-activities of the third period had produced unsoundness of brain and reasoning power; and no sooner did the astrologers announce this new departure than people were eager enough to insure their lives by availing themselves of the astrologer's skill. Is it not a singular instance of perverted judgment that a people may defy all dangers and roll in plague microbes on the theory of Fate, and yet be

veritable cowards to lay such importance on auspicious and inauspicious marriages? Is death from the former more pleasant than death from the latter? Is it not the greatest paradox that of all people in the world a fatalistic people should go to the astrologer and try to avert the decree of Fate by telling him to arrange auspicious marriages?

Now it has become a fashion for all good people to get the astrologer's help in deciding auspicious marriages, and no man belongs to a good family unless he does so. If a man refuses to do so, he is an atheist and infidel. The astrologer is also required to avert the decrees of Fate by finding auspicious moments (muhurt) for commencing all important works. It is said that they would not allow Prithvi Raj to go to the battle until they had delayed him for several hours in determining the auspicious moment. Tippoo Sultan was also delayed by them. I have known a Raja whose wife had to be removed for a change as she was suffering from phthisis. The astrologers fixed 3 A.M. for the march. It was the month of January and a

piercing cold wind was blowing. It is unnecessary to say what followed. Some parents will show less concern when they hear that their sons have swallowed some poison than when they hear that they have started on a journey in contravention of the astrologer's directions. In the former case there is the chance that they may live. What can poison do when Fate has ordained that they should live up to a fixed age? Can age previously fixed be destroyed by artificial means? But in the latter case there is no hope.

One false step leads to another and one evil begets a crop of other evils. Marriage by consulting horoscopes satisfied conscientious parents no doubt, but the grown-up people were not so easy to satisfy. In many cases there was open revolt against the decrees of the astrologers. But these men were equal to the occasion. They laid down that marriages should be celebrated in childhood when amorous feelings are undeveloped. When these children grew up, they found that their

Origin of child marriage.

marriages were already accomplished facts against which it was useless to protest. Neither Megasthenes (312 B. C.) nor Fa Hian (400 A. D.) make any mention of child-marriages in their writings. But Alberuni (about 1020 A. D.) gives the first historical account of these early marriages. It is therefore evident that this evil crept in after 400 A. D. and before 1,000 A. D. As Varah Mihir was born in 506 A. D. and astrology flourished between 550-1,000 A. D., the intimate connection between astrology and child marriages is satisfactorily established. Such marriages were unknown in the Vedic or Puranic periods. Vasistha writes that a girl should be married three years after puberty. Manu also holds the same views, although there are interpolations in both these works, in which the astrologer's hand is clearly visible. The astrologer Kashinath wrote that if a girl remained unmarried after 10 years her parents would go to hell. As some years are inauspicious and as it is rather difficult to procure suitable consorts whose horoscopes agree, it was

necessary to take the earliest opportunity and this fact intensified the evil.

The period of astrological manhood may roughly be said to include 1150-1860 A.D. Various other movements had also grown up such as chiromancy, thought-reading (Prashna), spiritualism, Yoga, but, strange to say, all of them tended to strengthen the astrological faith and were regarded as supplements to astrology. In spite of all these helps astrology began to totter and tremble when Jaimini came to its rescue and treated the subject in a different way. Jaimini's conclusions are almost diametrically opposed to other writings. Thus, one school says that A is B; Jaimini says that A is not—B. As A is either B or not—B, one of the astrologers is true and saves astrological credit. All modern astrologers have taken special pains to conceal their identity to give their works the appearance of hoary antiquity, so as to bring them within Wordsworth's definition of religion referred to above. They have freely availed themselves of the Puranic stories and myths

about the planets. So it is easy to distinguish these works of Post-Puranic periods from the ante-Puranic periods of the Yavana times. The Yavanas appear to be ignorant of the Puranic traditions and make some planets feminine whereas the Purans make them masculine. The quarrel between Rahu, Ketu (Dragon's Head and Tail) with the sun and moon, introduced into the latter day astrology, is distinctly Puranic. According to the Purans the one-eyed Sukra is malevolent but the Yavanas have made him a benevolent planet. According to the Hindu mythology (Bhagvat Puran) the moon lived with Jupiter's wife and thus Mercury was born. But the Yavanas and all the Europeans, persist in treating the moon as feminine. Mercury and Saturn are treated as neuters for reasons best known to the Yavanas, and hitherto they have brought no action for damages for this libel.

But the bulkiest work of this last period remains to be noticed. It is known as *Bhrigu Samhita* and the cheapest edition costs Rs. 35 per copy. It is a closely printed work, nearly

foolscap size, of several thousands of pages. Unfortunately it is not paged on account of its unwieldy size. It is ascribed to the sage Bhrigu to enhance its value. In its magnitude it yields neither to the Iliad nor to the Odyssey nor to the epics, the Ramayana and Mahabharat. It is a pity that so much energy should have been misdirected in writing a work on such a gigantic scale. It purports to give forecasts for ALL horoscopes. The style of the work clearly shows that it was written recently by no great Sanscrit scholar, and the object was obviously to deceive people and commit frauds. The old astrological writers were men of conviction and sincerely believed in the research. Their motives were not mercenary. From the time of *Bhrigu Samhita* commenced regular and systematic deception of people. The forecasts are cleverly prepared ; and to avoid all risks of being proved false, more stress is laid on the facts of the previous life which cannot be verified than on the present life. It is a most degrading work, and the writer has done well to conceal his identity under the pseudonym Bhrigu. I

have given a specimen of the average forecast in the chapter on graphic representation of an astrologer's proceedings. A man with *Bhrigu Samhita* charges a uniform fee of one rupee for reading anybody's forecast. The charges for copying this extract are higher and vary from Rs. 5 to Rs. 10. That such vague statements are still appreciated and believed to be the decrees of Fate discloses the most regrettable phase of human intellect.

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CHAPTER VI.

INFLUENCE OF THE VARIOUS MOVEMENTS ON ASTROLOGY DURING THE NINETEENTH CENTURY.

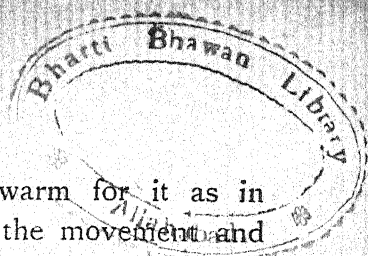
We have seen that between 1150 and 1860 A.D. astrology exercised a very great influence. We find several revenue-free grants given to astrologers. In China they were hanged for false predictions and people were discouraged from taking up such a dangerous profession. The Indian astrologers were far superior to the Chinese in ingenuity. They have kept a host of stories in circulation to keep up their reputation, and they long ago legislated that a Brahmin was not to be hanged. The following episode of the Mutiny of 1857 will be read with interest showing that astrology was regarded as a real force in those days.

About 1857 there lived in the town of Farrukhabad a celebrated astrologer. In 1858 a reward was offered for his arrest as a mutineer. The Pundit concealed himself for several years in Kashmir, but becoming

An episode of the
Mutiny.

hopeless of his safety he delivered himself up. He was tried by the Collector and there was a great sensation in Farrukhabad. Many rich men were in the court precincts and were quite prepared to pay any fine if this holy mutineer could escape imprisonment. What do you think this Pundit was tried for, and what was his offence? He was an abettor of Mutiny because he calculated the auspicious time when the mutineers were to begin the attack and so he was included by the people in the list. He pleaded with all solemnity that the mutineers threatened to kill him if he refused to make calculations, and so the instinct of self-preservation prompted him to calculate the auspicious moment for them. The Collector must have been highly amused when he saw the situation and coolly dismissed him telling him to go on making calculations, to the great astonishment and joy of the assembled residents who expected a heavy sentence for the mutineer.

But in Bengal a great force was growing up which was shortly to sap the very foundations of English education.



astrology and make it as warm for it as in Europe. Dr. Duff began the movement and the number of English-knowing people began to increase out of all proportion to time.

The teachings of Raja Ram Mohan Roy and Keshab Chandra Sen did much to remove the prejudices and superstitions of the people. Although the doctrines of this new school were not openly admitted and the converts to Brahmoism were small in number, yet its admirers who could not openly profess it were innumerable.

The teachings of Raja Ram Mohan Roy and Keshab Chandra Sen however did not go very far. The people were made sceptic as to the actual value of astrology, but they could not form a decisive opinion of its real worth. The reason is not far to seek. The influence was merely external and so it failed. Neither Raja Ram Mohan Roy nor Keshab Chandra Sen belonged to the sacerdotal class which the country revered. The country had been used to an absolute rule of a sacerdotal

class, which is of course essential for the expansion of the intellectual and social elements of primitive civilisation according to the great French writer Comte. It was the supremacy of the priesthood which had organised the State in the past. It was this supremacy which preserved the state of society, and a foreigner without high pretensions to Sanscrit had not much chance to be heard, much less to be respected. The teachings of these great reformers appealed to reason, a faculty which the oriental system of education does not allow to develop. This system encourages cram which sharpens memory at the expense of reason. It is to the great credit of these talented reformers that they succeeded in establishing a religion of their own in face of so many overwhelming difficulties. Had their influence been internal they might have done wonders in the conversion of India.

Side by side with these movements a new school was springing up. A
 Swami Dayanand. Brahmin born in Kathiawar,
 well versed in the Sanscrit lore, was preaching

to the people the absolute rottenness of the Purans and astrological works. This wonderful man, Swami Dayanand Saraswati, was best calculated to bring about lasting reforms because he himself belonged to the sacerdotal class and knew the Vedas thoroughly. He took up his headquarters in the Punjab where his grateful followers have established the Dayanand Anglo-Vedic College to perpetuate his memory. It is to be regretted that this admirable worker died prematurely and his mission remained unfulfilled. But he has left a permanent landmark in the history of evolution of the Indian intelligence, and has done more useful work during the brief space of his 20 years of public life than the combined work of all other reformers for their lifetime.

Another most important factor which has to be taken into account is the influence of the Universities which have turned out thousands of graduates and undergraduates during the space of a few years. The colleges affiliated to them were secular and no religious instruction was given. The

The Universities.

parents thought that their duty ended when they sent their children to school and that they need not bother themselves farther with their bringing up. After finishing their college career the students found religious instruction a sealed book to them. Religious works are all in dead languages, and these languages themselves require several years to master. This the ex-student cannot afford, thinking that he has already too much ill-used his eyesight. A graduate once told me that his eyesight had become so bad that if he mislaid his spectacles he needed another pair to search them.

These causes combined to engender a spirit of atheism between 1860 and 1880 A. D., fostered by Huxley and Darwin. The writings of Huxley and Darwin. The college students used to discuss the laws of cause and effects. "There can be no effect without a cause. If God made man, who made God?" The theories about fortuitous concourse of atoms were freely discussed in their homes. The average educated man grew sceptical of everything. He discarded astrology and with

it he discarded religion and also everything of oriental origin. He considered the Pundits as frauds and the oriental physicians as quacks.

But the destructive effects of science were not to last long. Madame

Theosophy.

Blavatsky and Colonel Olcott

came to the scene with their new mission. They began to praise everything Indian and found some scientific explanation for even the grossest superstitions of the people. All superstitions which were not properly understood belonged to some occult science which the Theosophical Society intended to investigate. For such occult science India was the best soil. People who were accustomed to believe that they had descended from divine holy sages had perhaps not much affection for Darwin for unceremoniously and bluntly telling them that they had descended from apes. The great Diderot was highly flattered when he was told "Ah, M. Diderot, you are a great man, but you are not half the man your father was." So the progress of materialism in India was cut short as if by a magician's wand. The

present magicians know how to humour the national sentiments. Although we hear less and less about the mesmeric and spiritualistic wonders of 1875-1885, yet it may be safely said that the effects of destructive materialism are now invisible, and the pendulum has swung too far on the opposite side of superstition.

But a constructive science has yet to be created. The effects of extreme materialistic tendencies in Europe are dissatisfaction and anarchists' outrages. In India we notice exactly opposite conditions, *i.e.*, gross superstition. Both are due to a certain morbidness of the spiritual element or want of proper spiritual development. Blessed are the people whose education enables them to steer clear of the rock of materialism on the one hand and superstition on the other. These rocks are the greatest enemies of mankind. A proper study of science, and a set of professors who would impress on the juvenile mind that "Religion begins where science ends," by personal example, would probably dispel both.

Mrs. Annie Besant is delivering her lectures on the Hindu religion.

Annie Besant.

Her treatment of the Ramayana and the Mahabharat has been greatly appreciated. The noble example of this gifted lady and of Dr. Arthur Richardson in founding a college for the welfare of the Hindus and devoting their lives to that college, could not fail to create a deep impression on the Hindu mind, which wiped away the last vestige of the former materialism. Though they are non-Hindus there is not an educated Brahmin who does not adore and respect them. Their sympathy with the Hindus is said to be due to associations of their previous lives. Mrs. Annie Besant's teachings do not encourage superstitions and they have not influenced astrology either way. Nor did Swami Vivekananda speak anything on this obscure subject. Both of these teachers have exercised great influence on the revival of Hinduism.

I have shown that the influence of the Theosophic Society was to make the educated class more superstitious if possible. Let me not be

mistaken. I do not accuse theosophy of breeding superstition or of designs to encourage it. On the other hand, theosophy is a research of higher thought and has an elevating effect. I speak only of the results from personal observations. The revolution in thought in favour of materialism was sudden. Equally sudden is the reaction. It is possible that the pendulum may adjust itself to its mean position after touching the extreme points. At present people have undigested notions of theosophy and think that every act of superstition handed down from posterity has some occult meaning. This has given a fresh lease of life to astrology which was almost dying. When the progressive section of a nation assimilates any new ideas these are sure to filter slowly through the country until the whole nation becomes impregnated with them. When an educated Indian goes to consult astrologers it strengthens the faith of the uneducated people. But why does the educated man seek the astrologer? Because he has heard from his parents that without astrological

calculations journeys are fruitless, marriages prove unhappy, the bride becomes a widow, and all ceremonies fail. "This is all bosh—let astrologers be d——d," he exclaims with the natural pride of an educated young man. But when the time comes for the marriage of his own son or daughter and he has to face the realities, he cannot afford to be so indifferent. "After all, the sages cannot be wrong, the occult science or Olcott science cannot be mistaken. We must not be tempted by the apparent wealth of A. The horoscopes do not agree, and what is wealth to us if our dear child becomes a widow? How shall I see her face then? Let us marry her to the swarthy villager. She will have to fetch water from the village well, but that may improve her health. She will get miserable food, but Adams says that high thinking is only compatible with plain living. She may remain penniless but we can give her some money, can't we? Besides, these are bad times for rich men. The dacoits mark them as their own, subscription collectors hunt them up, the police feed upon them, the Magistrates fine

them, there is scarcely any man who gives them rest or feels charitably towards them. It is not worth becoming rich. I think we must save her from the chances of widowhood."

"A dutiful son!" cries the young man's mother. "A prodigy of learning," cries his father putting his handkerchief to his eyes to check excess of feeling.

"But suppose," continues our prodigy of learning, "astrology is false, the girl will curse us her whole life."

"Astrology false!" exclaims his mother stunned at this blasphemy and suddenly changing her opinion of her son. "How do the stars move, how does the sun move and we get day and night? Did not the great Pundit predict eclipse the other day and was not the statement correct? Burn these Christian books of yours. They have spoiled my son." "I do not say it *is* false. I must consult all books. I must use my eyes," says the prodigy and goes in right earnest in search for books.

He finds that all these astrological works are in complex Sanscrit and he can make nothing

out of them. He thinks by the time he masters Sanscrit and goes through those complex works, it will be time enough for the girl to be mother of half a dozen children. He is quite confused, mutters some unintelligible imprecations and declares with a firm tone, "I shall run no risk. The girl's stars must be bad. I shall not displease my old father. She must go to the village. It is her fate, cannot be helped." So goes the unfortunate girl to the village as if condemned to the gallows, amidst the sobs of her poor helpless mother. Tears flow down her cheeks but she is provided with a thick veil and no man can see them. Will Heaven take no account of such oppressions of the dumb and helpless sex, committed in the name of religion? I appeal to all educated men to find out whether astrology has any religious sanction or not, and whether there is any justification for such cruelties which we observe in our daily life. Our astrology has created a new department called Luck department. It has condemned certain persons for apparently no fault of theirs. It has killed

ambition and enterprise and deteriorated the people.

Will any one now question the importance of this subject? Educated men can exercise judgment. They could pronounce for or against astrology if they only knew what astrology was. Being a complex subject, written in a still more complex language, it is out of their reach and thus the astrologers have their own way. The Pundits will never say that it is false because that would deprive them of their livelihood.

I have traced the successive phases of the progress of the Hindu astrology. The Indian thought and religious beliefs underwent a series of unusual convulsions in the nineteenth century. In the eighties I too shared with my educated countrymen the belief that astrology was a fraud. In the nineties I was persuaded by them to believe in it. I continued to be sceptical, but I could not reply to the arguments for it. The subject was one of which I knew absolutely nothing. I saw many cases of cruelty and

mismatched marriages solely due to astrology. My friends and relatives assured me with all solemnity that it was a true science. I saw advertisements of Mr. Leo's astrological magazine and notices of forecasts by English and American astrologers. I was disappointed to find that astrologers were not treated as swindlers and charlatans. They visited the Europeans and did not consider it impudent even to go to Government Houses. The words of Shakespeare "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy" dawned upon my mind and I thought I would found a studentship for a graduate some day. One of my cousins suggested my taking up the research. This view commended itself to me as it would save me the sacrifice of money. For the last five years I have studied all works available on this subject, some of which are still in manuscript. I have examined several hundreds of horoscopes and I have collected the horoscopes of widows and *fakirs* with great trouble. I also examined several Pundits on oath. A very large examination

of the horoscopes enabled me to frame a correct notion of astrology, and to solve the problem how it maintains its present position. I shall now begin to explain astrology in as few words as possible. I could write a full treatise on it, but that will defeat my object as the readers will throw away the book as they begin to yawn and stretch their limbs on account of the complex nature of the subject.

CHAPTER VII.

ASTRONOMICAL DATA.

To follow this subject intelligently the following elementary principles of astronomy must be carefully studied. All complex calculations have been studiously avoided.

The Zodiac.—The earth makes a complete revolution round the sun in one year, which is the cause of the seasons. This circle which the sun seems to describe in a year in the star sphere, is known as the ecliptic, because eclipses can only take place when the moon is in this plane or near it. A small belt of the star sphere on either side of this circle is known as the zodiac or zone of animals. It is convenient to refer the planets, stars and their movements to this plane.

Some heavenly bodies appear to be fixed (stars), others revolve round the sun (planets). To refer the movements and positions of these heavenly bodies to this zodiac it is necessary that it should have permanent marks. The only way to mark this space was to note the

positions of clusters of stars along this. In this way the astronomers of the pre-historic times found that a cluster of stars or constellation suggested the delineations of the horns of a ram to their fancy, and named it Ram. (Mesh) Aries. Another cluster could be compared to the horns of a bull ♂. It was named Bull (Brisha) Taurus : and so on. In this way the zodiac was divided into twelve signs known as *Rashi* as follows :—

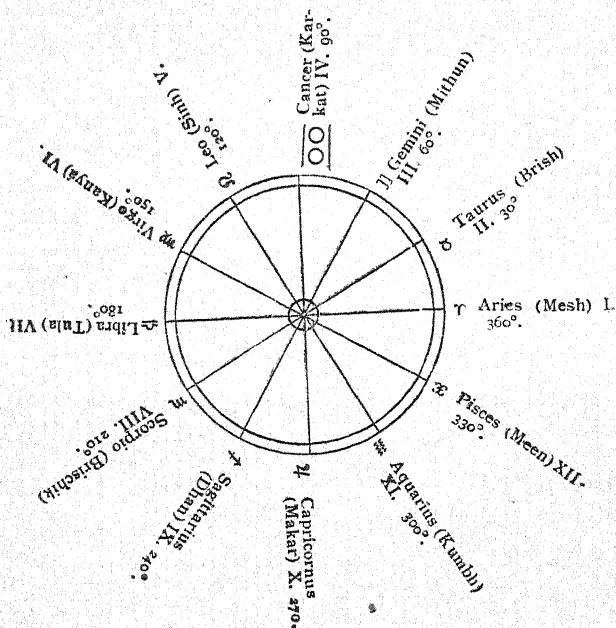
North of Equator.

- I Mesh (Aries) ♈ (ram)
- II Brish (Taurus) ♉ (bull)
- III Mithun (Gemini) ♊ (twins)
- IV Karkat (Cancer) ♋ (crab)
- V Sinh (Leo) ♌ (lion)
- VI Kanyā (Virgo) ♍ (virgin)

South of Equator.

- VII Tulā (Libra) ♎ (scales)
- VIII Brishik (Scorpio) ♏ (scorpion)
- IX Dhan (Sagittarius) ♐ (archer)
- X Makar (Capricornus) ♑ (goat)
- XI Kumbh (Aquarius) ♒ (water man)
- XII Meen (Pisces) ♓ (fish)

FIG. 1.—THE ZODIAC.



It must be noted that these signs do not present these fanciful delineations in all cases, and the nomenclature is arbitrary. Spherical trigonometry and telescopes had not been invented in those times, and this nomenclature was indispensable to the astronomer. Western astronomy now dispenses with these signs. The longitude of a planet at Scorpio is no longer shown as m but simply 210° .

For astrological purposes it may be presumed that Copernicus is not yet born and that the sun moves round the earth and is a (1) planet. The other planets are (2) Mercury (Budh), (3) Jupiter (Brihaspati), (4) Mars (Mangal), (5) Saturn (sani), (6) Venus (sukra) and (7) the moon (though a satellite it is called a planet because it also describes a circle in about one month). The old works only speak of these seven planets, but afterwards two imaginary points were included to make nine Grahas. These are (8) Rahu, Dragon's Head (or the ascending node of the moon) and (9) Ketu (Dragon's Tail). These two imaginary points are the

Planet Graha.

concourses of the orbits of the earth and the moon. They are of course 180° apart or situated diametrically opposite, and the position of the one determines the other. Other planets, Uranus and Neptune, were unknown in those times and their influence was neglected.

In addition to the 12 major divisions the zodiac is divided into 27 minor divisions known as the constellations or Nakshatras so that one sign = $\frac{2}{3}$ = $2\frac{1}{4}$ Nakshatras or the Houses of the moon. They are :—

1. Aswini (Arietes).	16. Vishakhā (Libra).
2. Bharanī (Musca).	17. Anurādhā (Scorpionis).
3. Kṛtikā (Pleiades).	18. Jyesthā (Antares).
4. Rohini (Aldeharan).	19. Mūla (Scorpionis N).
5. Mrig (Orionis I).	20. P. Ashādhā (Sagittarid).
6. Ārdra (Orionis a).	21. U. Ashādhā (Sagittari J).
7. Punarvasu (Geminorum).	22. Shṛavana (Aguilæ).
8. Pushya (Cancerid).	23. Dhanista (Delphini).
9. Ashlesha (Canceria).	24. Satabhis (Aquarii).
10. Maghā (Regulus).	25. P. Bhādrapadā (Pegasi).
11. P. Phalguni (Leonisd).	26. U. Bhādrapadā (Adromanæ).
12. U. Phalguni (Leonis).	27. Revatī (Piscum).
13. Hasta (Corvi).	28. Abhijit (Lyræ).
14. Chitrā (Spica).	(This 28th is omitted from modern works.)
15. Svati (Areturus).	

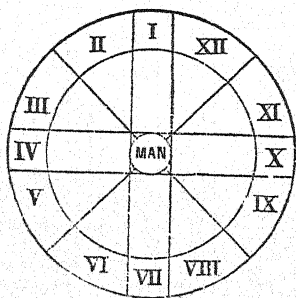
English astronomy has nothing to do with these divisions.

On the first of each solar month, the sun is exactly on one of the signs, beginning from Aries when the Hindu New Year begins. In one day he travels nearly 1° of the arc of the zodiac and requires 1 year to return to the same spot. The moon completes the same circle in nearly one month and passes one *Nakshatra* nearly in one day. Hence these are known as the houses of the moon. The slowest planet is Saturn which takes 10759·2198 days to make a complete revolution or nearly 30 years. So it takes $2\frac{1}{2}$ years to pass from one sign to another.

CHAPTER VIII.

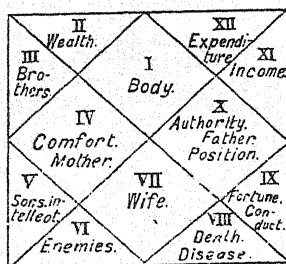
THE HOROSCOPE.

The horoscope is a zodiacal diagram with 12 compartments as shown in fig. 1. It represents the position of the planets in the zodiac at the time of one's birth and at once shows the influence of the planets.



The top compartment is called the first compartment and so on as indicated by the Roman figures. But for the sake of facility

the following figure is generally adopted, both being identical :—



The order of figuring should be carefully marked. The above figure shows at a glance where to find a particular object. For instance you want to know about sons. Examine compartment V and see whether it is under the influence of good or bad planets. This will be shown afterwards.

With this numbering astrology is said to have commenced. The following table gives the Hindi names of each compartment, which should be carefully studied as it is the foundation of astrology. This naming of compartments was learnt from the Greeks and no reasons are given why they should be so divided. In fact henceforth the reader should not provoke

the spirits of the dead astrologers by asking why. He must follow the empirical rules as best he may.

No. of compartment or house.	Sanskrit or Hindi name of compartment.	What result to expect in each compartment.
I	Lagna; Tanu ...	Body, size, colour, ugly or pretty, health, strength, stout, lean, &c.
II	Dhan ..	Wealth.
III	Sahaj ...	Brothers, sisters, social status.
IV	Sukh ...	Comforts, happiness, parents, &c.
V	Putra ...	Sons, daughters, intellect, manners.
VI	Shatru ...	Enemies, weakness.
VII	Stree; Jāyā ...	Wife or husband, conjugal affection.
VIII	Mṛityu ...	Death, disease, widowhood of females, span of life.
IX	Bhāgya ...	Luck, conduct, wisdom and religious tendencies.
X	Rājya ...	Position, service, honour.
XI	Āya ...	Income.
XII	Vyaya ...	Expenditure.

The reader should draw several diagrams and number the compartments himself to make himself thoroughly familiar with this A. B. C. of astrology. Now we have to find out how to enter the planets and zodiacal signs in these compartments to determine the in-^{four}fluence that of the former.

CHAPTER IX.

PREPARATION OF THE HOROSCOPE.

Period (lagna).—To enter the nine planets in the compartments the first thing is to find out the *lagna* or period when the child was born.

As the zodiac is divided into 12 signs so the solar day is divided into 12 periods which bear the same name Aries, Taurus, etc., and so each period = about 2 hours. (These periods are slightly unequal.)

The Hindu months depend on the position of the sun on the 12 signs. On the 1st of the month the sun enters a new sign by which name the month is generally known. At sunrise of the 1st of the month, the first "period" (*lagna*) bears the same name as that of the sign or month. Every two hours the other periods in succession commence. For instance it is the 1st of the month when the sun is at Sign VII and the first period is at 6-15 A.M. From 6-15 to 8-15 A.M. the second period is at 8-15 to 10-15 A.M. and so on.

on that date we have Period VII, then Period VIII from 8-15 to 10-15 A.M., then IX for the next two hours, and so on.

But on the 2nd of the month the sun has travelled 1° or $\frac{1}{30}$ of the Sign VII. Hence the Period VII commences a little earlier that day. The Period (lagna) VII will therefore recede $\frac{2 \text{ hours}}{30} = 4$ minutes, from the sunrise of 2nd. On the 3rd it will recede 8 minutes, and so on until it has receded full 2 hours on the 1st of next month VIII, when Period VIII commences at sunrise.

[Those readers who know astronomy will identify this with the difference of a solar day which consists of 24 hours and a siderial day which is 23 hours 56 minutes 4 seconds. For each day the difference is 3 minutes 56 seconds and the lagna or period recedes at this rate from the sunrise.]

Thus we can ascertain the period (lagna) when a child is born :—

First—Find out the solar month, date, hour of birth and the time when the sun rises that day.

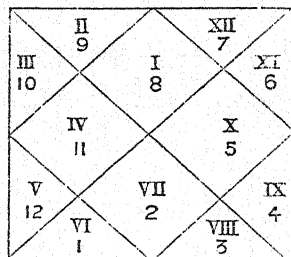
Second.—At sunrise on that day the lagna is the same as the name of the solar month. Find out how many minutes earlier than sunrise that lagna commenced by the rule of 3 minutes 56 seconds per day.

Example.—A child is born on the 8th of solar month Leo, or V, at 11-30 A.M. Sunrise on 8th was at 5-40 A.M. What was the period?

On 1st of the month, Period V commenced at sunrise. In 7 days the sun travelled 7° towards Sign VI and Period V commenced 7×3 minutes 56 seconds or $27\frac{1}{2}$ minutes earlier, *i.e.*, at 5-12 $\frac{1}{2}$ A.M. and lasted till 7-12 $\frac{1}{2}$ A.M. when Period VI began. From 9-12 $\frac{1}{2}$ A.M. Period VII began and from 11-12 $\frac{1}{2}$ A.M. to 1-12 $\frac{1}{2}$ P.M. we had Period VIII (Brishchika lagna). Thus the child was born during Period (lagna) VIII.

Now draw up a diagram of the horoscope, and put the number of Period in compartment I in ordinary figures, and write consecutive figures 9, 10 up to 12 in II, III, etc., of the compartment and then begin from 1, 2 until all the

compartments have been filled up. For instance, we found 8 in the above example :—



The next thing is to take a nautical almanac, if you know astronomy, or a Hindu one anna calendar and find out what planets were in Sign VIII that day. Enter them where you have put the Period figure 8. Similarly, find out the planets in Sign IX and enter them where you have put figure 9 and so on until you have done with all the nine planets.

This is known as the *kundali* (nativity). It shows the planetary positions in the 12 signs of the zodiac at the time of birth. So far it is pure astronomy. But these signs are arranged in peculiar compartments which belong to astrology. If you have followed so far, you have mastered astrology.

CHAPTER X.

INTERPRETATION OF THE HOROSCOPE.

The preparation of the horoscope has been described in the simplest possible way and all complex calculations have been avoided just to give you the principles. I have prepared several horoscopes accurately by this commonsense method. The actual method of the astrologers is rather tedious, and unsuited for such a work. The remaining portion of astrology is very easy.

To interpret a horoscope mark I, II, etc., in the compartments with a pencil beginning at the top (unless you are familiar with the numbers of compartments). Refer the planets in each compartment to the following table.

ASTROLOGICAL
TABLE.

No. of compartment.	EFFECTS OF EACH PLANET			
	Sun.	Moon.	Mars (Mangal).	Mercury (Budh).
I. Body ...	Poor, lazy, suffers from eye disease, wise, weak and puny, quarrels with father.	Handsome, well clad, wealthy, will get disease at the age of 27.	Suffers from blood disease, great loss at the age of 50, liar, wicked, strong, illiterate.	Small sized, sweet-tempered, long lived, wise and learned, with sons, long lived.
II. Wealth ...	Loses wealth at 7. Has no good friends. Always loses money. Quarrels with wife. Has no conveyance, no children and lives with others.	Wife dies at 37. Is beautiful, luxurious, wealthy, modest, not very happy	Loses money at 12. Cruel, unlucky, hermit with all, always borrows, miser, trader &c.	Gets money at 26. Happy, truthful, collects corn and money, generous, well renowned, humble, loved by wife.
III. Brothers and relations	Brother suffers at 20. Has horses or conveyance. Easily overcomes disease. His brothers are in trouble.	Is a liar, miser, fearless. Has many brothers and sisters. Becomes a fakir after marriage.	Brothers suffer. His brothers are his enemies. Long lived, has sons, fortunate at 13.	Gets a brother at 12. Has large family, has eye disease, is fickle insincere and unhappy, many brothers and sisters.

MALES.

IN THAT COMPARTMENT.

Jupiter (Brihaspati).	Venus (Sukra)	Saturn (Sani).	Rahu (Dragon's Head).	Ketu (Dragon's Tail).
Generous, learned, long lived, beautiful, honoured, favoured by fortune.	Gets money at the age of 17. good wife, luxurious, counsellor, strong, gentle.	Unlucky, loses money and health, drunkard.	Unlucky, sinful, ugly.	Ditto, mother suffers, black, has unchaste wife or is unmarried.
Gets estate or responsible work at 30. Learned, wealthy, righteous, loves his wife, religious, cannot save much.	Gets legacy at 6. Has good horses. is repented by the king, lucky.	Loses all at 12. Has no family and dines with others.	Brother suffers at 12, unlucky, nomadic, houseless.	Mother dead at 13. Never gets on with wife, always travels.
Will ruin himself at 27; will be dismissed from service at 27; miser, unloved by wife and children.	Great trouble at 43. Is short lived, miser, doer of bad works.	Brothers suffer. Has no love for them. Loves his wife's relatives. Sad, angry, lucky at 14.	Lucky at 13, very healthy, fortunate, respected, has servants.	Lucky at 14, respected even by enemies, very popular.

No. of compartment.	EFFECTS OF EACH PLANET			
	Sun.	Moon.	Mars (Mangal).	Mercury (Budh).
IV. Comfort.	Lucky at 14. Musician, defeated in battles, wastes father's wealth.	Gets son at 22. Loves wife, prosperous in trade, very luxurious, has houses.	Brother suffers at 8. Mother dies, quarrels with brothers, riding accidents.	Musician, loss at 22. Admired by king.
V. Sons ...	Children die or has few. Father suffers at 9. Likes nice stations. Wicked.	House catches fire at 6. Mother suffers. Has sons and grandsons.	Mother suffers at 5 or dies. Has no sons or one wicked son.	Gets son at 27. Is a story-teller. Wife suffers from mis-carriages.
VI. Enemy...	Has no enemies, lucky at 36, is a great man, rich.	Has many enemies, short lived dyspeptic, illiterate and lazy.	Enemy ruined, gets son at 24, strong digestion, very impulsive.	Associates with the wicked, cruel, lazy, has many enemies, quarrelsome.
VII. Wife ...	Wife suffers at 42. Has piles, &c., always anxious.	Mother suffers at 15. Has beautiful wife but she has bad health.	Wife suffers at 27. Gets no sympathy from her. lives in exile.	Has good wife and children, long life.

(continued.)

IN THAT COMPARTMENT.

Jupiter (Brihaspati).	Venus (Sukra).	Saturn (Sani).	Rahu (Dra- gon's Head	Ketu (Dra- gon's Tail).
Very popular, gets money from bro- ther, taste for fine arts, happy.	Lucky at 45, loves his mother, has land, ser- vants and cattle, long lived.	Mother suffers at 8. Quarrels with all, un- lucky, exile.	Brother suffers at 7 or 8. Is drunkard, dirty, ill, loves black clothes.	Same as Rahu.
Has many sons, is well learned and popular, res- pected by kings.	Has sons, wife suffers at 21. Is a poet, musi- cian, learn- ed, lucky.	Atheist, sons unhealthy and ill, bro- ther suffers at 5. Suffers from chest disease.	Wicked, suffers loss of brother or father at 6, anxious for sons, sad.	Ditto, black, sons, if any, very strong. Earns from service.
Likes singing and dancing, lazy, ill, maternal uncles suffers.	Showy, quar- rel-some, weak po- wers for en- joyments.	Gets son at 24. Fearless, does not fear enemies.	Gets son at 25. Troubles his uncle. conquers enemies.	Gets son at 27. Con- quers ene- mies, has no illness in his family.
Has well read beautiful wife, learn- ed, luxurious and healthy.	Given to flir- tations with others' wives, has good wife, is clever.	Wife too fat she dies. Is widower. Little pay.	Wife bad tempered, few chil- dren, injur- ed by fire at 27.	Wife bad tempered and suffers at 30. Al- ways lives in exile.

No. of compartment.	EFFECTS OF EACH PLANET			
	Sun.	Moon.	Mars (Mangal).	Mercury (Eudh).
VIII. Death	Has venereal disease and is w h o r e - monger, always fears death. Brother suffers at 57.	Dies at 6 or is short lived and sickly, miser, and poor.	Always fears death, has chronic dysentery and blood diseases and dyspepsia.	Wife dies at 17. Is adulterous, fears death.
IX. Fortune	Gets power at 63, is miser, always anxious, religious.	Has sons, wife, wealth and all happiness, religious.	Trouble at 14. Likes shooting, unlucky, poor.	M o t h e r suffers at 19. Truthful, lucky, rich, generous.
X. Position.	Trouble at 14 and 21, lucky at 42, liked by king, rich, has wife, sons and daughters.	Lucky at 42. Righteous, simple, content, rich and strong.	Respected by king, wise, helping others, popular, happy.	Lucky at 39. Ambitious, respected.
XI. Income.	Son born at 33. Very rich. Feared by enemies.	Gets money or service at 20. Long lived, happy.	Lucky at 45. Rich but son dies. Has many sons.	Rich at 45. Never incurs debts, rich, long lived.
XII. Expenditure.	Money lost at 28. May be imprisoned. Eye disease. Property stolen	Unlucky at 30. Has stomach and eye disease, lazy.	Unlucky at 45. May be imprisoned. Wife ill, disliked by him.	Wife suffers at 25. Has no friends.

(concluded).

IN THAT COMPARTMENT.

Jupiter (Brihaspati).	Venus (Shukra).	Saturn (Shani).	Rahu (Dra- gon's Head).	Ketu (Dra- gon's Tail).
Marries at 22, lazy, fearing death, lives in exile.	Unlucky at 15. Always anxious about son, wife, &c.	Fears death, lives in exile, unlucky at 23.	Wife dies at 24. Vexed by enemies.	Suffers great- ly. Is a thief. Loss at 25.
Disease at 21. Religi- ous, rich, happy, coun- seller.	Lucky at 19 (similar to Jupiter).	Trouble at 15. Irreligious, in trouble, but pleased and content.	Poor, has no religion nor friends. Wicked, false. Father suffers at 16.	Suffers great- ly (similar to Rahu).
Kind, rich, has wife and sons, happy. Mother suffers at 15.	Early married, lucky, loves his family, has beauti- ful wife, spends money.	Enemies ruined at 28. Is a money- god, rich.	Lives in bad company and bad so- ciety, suffers from piles.	Wife dies at 27. Suffers from piles irreligious.
Rich at 25. Respected by king, rich, long lived.	Lucky (simi- lar to Jupi- ter).	Lucky at 44. Rich, strong, has sons.	Marries heiress. Very lucky, liar.	(Similar to Rahu).
Suffers at 25. Bad health, sinful, dis- respected.	Liar, cruel, luxurious, wicked.	Unlucky at 46, cruel, poor, lazy.	Has eye dis- ease, suffers at 47, lives in exile but overcomes enemies.	(Similar to Rahu).

INTERPRETATION OF

No. of Com- partment.	EFFECT OF			
	Sun.	Moon.	Mars.	Mercury.
I	... Hot-temper- ed, cruel, widow or divorced.	Same as Mer- cury.	Same as Sun.	Chaste, truth- ful, good locking, obe- dient, lucky, kind.
II, III, IV, VI, IX, X, XI, XII.	{ Same as in the table for males. In case the results are not applicable to females their husbands get the benefit or bad effect of planets. }			
V.	... Has only one son.	(Has 2 daugh- ters.) Same effects as of Mercury (Budh).	...	Has good luck but three daugh- ters.
VII	... Leaves her husband, or quarrels with him.	Same effects as of Mer- cury (Budh).	Becomes wi- dow.	Her husband has nervous debility other wise she is lucky.
VIII	... Widow	... Same effects as of Mer- cury (Budh).	Widow	... No special effect.

FEMALE HOROSCOPES.

EACH PLANET.

Jupiter.	Venus.	Saturn.	Rahu.	Ketu.
Chaste, truthful, good looking, obedient, lucky, kind (except for VII.)	Chaste, truthful, good looking, obedient, lucky, kind except for VII.)	Ugly, unlucky, unchaste.	Ugly, unlucky, unchaste. (Sons die.)	Ugly, unlucky, unchaste. (Sons die.)
Same as Mercury (Budh.)	Same as Mercury (Budh.)
(Has 5 sons, same as Mercury (Budh.).	(Has sons) but 7 daughters. Same as Mercury (Budh.).	...	Same as Saturn.	Same as Saturn.
(Good husband.) Same as Mercury (Budh.).	(Good husband.) Same as Mercury (Budh.).	Husband has nervous debility.	Her husband has nervous debility.) Same as Saturn.	Same as Saturn.
Same as Mercury (Budh.)	Same as Mercury (Budh.).	Bad ...	Same as Saturn.	Same as Saturn.

Varáh Mihir's Principles of Laghu Játak.

The interpretations given above are not confined to the principles laid down by Varáh Mihir in Laghu Játak and are more exhaustive, including most of the later writings. Varah Mihir's principles are simple, as follows :—

The Moon, Mercury, Jupiter and Venus are good planets and exercise the best influence in compartments I, II, III, IV, V, VII, IX, X and XI for both sexes.

The Sun and Mars are evil planets and have bad influence in all compartments except VI, X and XI. Saturn is malignant. So are the Dragons. They are good for VI and XI. For compartment VIII all planets are bad. This is astrology in a nutshell.

CHAPTER XI.

SPECIAL RULES FOR INTERPRETATION.

In the previous chapter I have given an epitome of all *Jataks*. You have only to take a horoscope, mark 12 compartments in order, and refer the planets in each compartment to the tables. An astrologer takes five to twelve years to learn as much by most complex methods. Here you have a key to astrology. A few explanations only remain to be given.

LORDS.

You may have noticed some compartments in the horoscope in which there are no planets but there are simply the figures representing signs. For these the lords of the signs (or figures of Rashis given in that house) must be substituted

and these lords referred to the tables. The following table shows the lords of signs :—

Name of sign.	Name of lord.	Name of sign.	Name of lord.
I. Aries (Mesh)	Mars (Mangal)	VII Libra (Tula) ...	Venus.
II. Taurus (Brish).	Venus (Sukra)	VIII Scorpio (Brichh)	Mars.
III. Gemini (Mithun).	Mercury (Budh)	IX Sagittarius (Dhan).	Jupiter (Brihaspati)
IV. Cancer (Kark)	Moon ...	X Capricornus (Makar).	Saturn (Shani).
V. Leo (Sinh) ...	Sun ...	XI Aquarius (Kumbh).	Saturn.
VI. Virgo Kanya)	Mercury ...	XII Pisces (Meen)	Jupiter.

Suppose a compartment has figure 6 and no planet in it. We presume that the lord of VI or Mercury (Budh) influences that compartment and refer Mercury to the tables.

Another thing to know is the relationship (friendship or enmity) between the planets. The relationship is shown below :—

Planets.	Friends.	Enemies.	Indifferent.
The Sun ...	The Moon, Mars, Jupiter.	Venus, Saturn	Mercury.
The Moon ...	The Sun, Mercury	<i>Nil.</i>	Saturn, Mars, Jupiter, Venus,
Mars (Mangal)	The Sun, the Moon, Jupiter.	Mercury ...	Venus, Saturn.
Mercury (Budh)	The Sun, Venus...	The Moon ...	Saturn, Mars, Jupiter.
Jupiter (Birhaspati).	The Sun, Mars, the Moon.	Mercury, Venus	Saturn.
Venus (Sukra)	Mercury, Venus.	The Sun, the Moon.	Mars, Jupiter.
Saturn ...	Mercury, Venus.	The Sun, the Moon, Mars.	Jupiter.
Rahu ...	These are similar to Saturn and discarded or unknown in the old works.		
Ketu ...			

(1) Two friendly planets intensify the effect. Inimical planets reduce it.

(2) Similarly, the good effect is intensified and bad effect mitigated if the planets are in their culminating points (*Uchcha*) and (2) reduced, if they are in their lowest (*Nicha*) or diametrically opposite, to the above position. The following table shows the signs (*Rashi*) in which the planets are regarded as *Uchcha* and *Nicha* :—

Name.	The Sun.	The Moon.	Mars.	Mercury.	Jupiter.	Venus.	Saturn.	Rahu and Ketu.
<i>Uchcha</i> ...	I	II	X	VI	IV	XII	VII	III
<i>Nicha</i> ...	VII	VIII	IV	XII	X	VI	I	IX

(3) If a planet is in the sign of which it is the lord (*vide* preceding para.) it has more influence than when it is in the sign the lord of which is inimical to it.

(4) *Drishti* (sight).—All planets view their opposite houses with full force. The opposite house is obtained by adding or subtracting 6 to or from the sign of the compartment. For instance, 2 is the opposite of 8, 1 of 7, and so on. In addition, Saturn views the 3rd and the

10th houses, Jupiter the 9th and the 5th houses with full force. There are *half sights* and *quarter sights*, but their description is suited for professional readers only. It may simply be noted that full sight intensifies the effect.

(5) Waning moon reduces the good effects. After new moon the effects are increased. Marks are assigned to all these factors and from these the strength of the planets is determined.

CHAPTER XII.

FURTHER VARIETIES.

On further examination of the horoscopes it was found that this astrology was a failure, and new methods were devised from time to time to make as many varieties as possible. The effect of the lord of one house being in another house was considered. For instance, if the lord of house V (indicating sons) is found in house VI (enemy) or house VIII (death) or house XII (expenditure) then the sons would die. If found in XI (income) they would increase. Details are useless and it will suffice that anything found in good houses is increased, in bad houses it is ruined. If the lord of house VII (wife or husband) goes to the houses of enmity or expenditure or death they die. This variety was introduced by the Greeks and is still recognised, or was recognised, in the European astrology of the sixteenth and seventeenth centuries.

A further variety, not found in the old works, has recently been introduced. The planets are either (1) standing, or (2) sitting, (3) eating, (4) dancing, (5) sleeping, (6) enjoying. The effect of each condition is different. In this way we can get endless interpretations of a horoscope and no astrologer can be proved false.

The next thing to consider was the effect of *Yogas* or combinations. If the moon was found with an "evil" planet the person was a bastard. The effects of 3, 4, 5 or 6 planets being found in one sign or house were also considered. The effects of planets being situated on either sides of the sun or moon were recorded. The horoscopes were assailed from every possible view to find out any more varieties. This has produced nearly six hundred *Yogas* or peculiar situations or combinations. It will be useless to describe them all as they belong to higher astrology.

CHAPTER XIII

THE TAJAK.

The Tajak tells us about the annual, monthly, daily or hourly forecasts. Tajak Nilkanthee is the only available work of this kind. It is based on the Arabic and Persian systems. The unit of division is " Saham " with which every man who knows the Mahomedan Law is familiar. For annual forecasts a horoscope is prepared similar to the one described in the previous chapters. The only calculation necessary is to find the exact time or period when the person commenced his new year. This year is said to begin at the moment when the sun comes back to the place where it was at the time of birth. Having got this by simple calculation we proceed in the same way as in making the horoscope of birth, and interpret it nearly in the same manner.

In addition to the annual forecasts we have forecasts for life. In these we presume that man is under the influence of (system I) planets

or (system II) 8 *Yoginis* by rotation for a fixed number of years for each planet or Yogini. This is known as *Dasa*. These periods are sub-divided into the same number of sub-periods. If the period belongs to a good planet and the sub-period also belongs to a good planet, good things are foretold. But if Saturn period has Saturn sub-period or (in Yogini system) Sankata has a period of Sankata, death or imprisonment or similar bad things may be predicted. The principles of interpretation are the same as in the horoscopes. The only thing to note is that periods and sub-periods come by rotation so that "every dog has his day." The reader need not bother himself with the details. The method is very simple and I omit these details to avoid the increasing of this volume by the insertion of useless matter.

For all these forecasts and horoscopes it may be mentioned that the Sun, Mars and Jupiter are treated as males; the Moon, Venus and Rahu as females; Mercury and Saturn are neuter genders. Thus, if there is a male planet in (1) the 3rd house, or (2) 5th house, or if the

lords of these houses are male planets then the man will get (1) brothers or (2) sons respectively. If females, they are (1) sisters or (2) daughters. If neuter, there will be (1) brothers and sisters or (2) sons and daughters respectively. If these are "good" planets or sufficiently "strong" the brother, etc., live, if weak planets, they die.

CHAPTER XIV.

ADDITIONAL SUBJECTS INCLUDED IN ASTROLOGY.

It is impossible to describe all the subjects included in astrology. The main outline has been given, and new astrologers increase the scope and the number of variations. They are so many that they cease to be of any interest. Times are appointed for even stealing, money lending, borrowing and for all good and bad works. Rules are given for calculating a man's age or period of existence. When a man has finished his lessons the following story is well impressed upon his mind :—

In old times a raja sent his son to a great pundit to learn astrology. In course of time he finished his lessons and came to the raja. To test his skill the raja concealed his finger-ring in his hand and asked him what it was. The prince said that it was round, it contained a stone, with a hole in the centre. The raja asked him to name it, and got the reply that it was a mill-stone. The raja said, " My son, you

are a bookworm, you do not use your brains." So the novice is required to exercise his brains and not to depend upon book-lore for success.

One of the duties of the astrologer is to find out the thief or to find out the object of his client's visit to him. He finds out the period (lagna) and prepares a horoscope of the time when he is asked. Then interprets it according to the rules which properly belong to another subject "thought-reading." There are elaborate rules suggesting that if the man sits on your right side you must say this, if on the left you must say that. If he looks up you tell one thing, if he looks down say something else. As these do not belong to my subject, I shall finish it with one chapter on birth and another on marriage.

CHAPTER XV.

BIRTH.

When a person is born, the astrologer at first prepares the horoscope as described above and calls it "nativity" or Janma Kundali. In addition, he notes the year, month, day, Nakshatra and their effects. I purposely omitted these effects to simplify my subject, but as I have virtually finished astrology there is no harm in giving them, as they are of great use in marriage. These effects are given in the complete Kundali.

Effects of Days.

If a man is born on—

Sunday	... He is billious, calm, handsome, cunning	... Age	63
Monday	... Luxurious, educated, clever, good tempered...	..	64
Tuesday	... Rich, cruel, illiterate, irreligious	... "	70
Wednesday,	Educated, pious, rich, lazy, handsome	... "	100
Thursday	... Ditto large family	... "	90
Friday	... Ditto rheumatic	... "	60
Saturday	... Jealous, outcaste, selfish	... "	104

Effects of Nakshatras.

The constellation (Nakshatra) where the moon stood at the time of birth is very important. It has a marked influence on marriage. If a girl is born in Antares (Jyesta) her husband's elder brother will die. So she can never be married to any man who has an elder brother. If she is born in Scorpionis N. (Mula) her father-in-law will die, and no man will ever take her as a daughter-in-law because the more useless a man is, the greater is the value he attaches to his life. She must be married to a fatherless boy. If born in Aslesha (Canceri a) her mother-in-law dies. She must be married to a motherless boy. If born in Libra (Bisakha) her younger brother-in-law dies. She cannot be married to a man with a younger brother. If born in the 1st quarter of Piscum (Revati) her elder brother-in-law dies; in the 2nd quarter her father-in-law dies; in the 3rd quarter the mother-in-law, and in the 4th quarter her husband's younger brother die. Very hard lines indeed for her marriage! Similar evils happen to the relatives of a

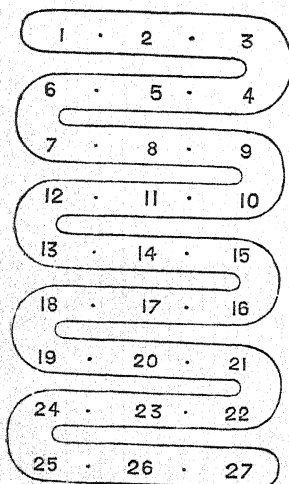
boy, and he too experiences the same difficulties.

The effects of being born when the moon was on one of the 27 Nakshattras, also of seasons, months, dates, 60 Sambatsars or cycle of 60 years are too numerous to be narrated. They are similar to the "effects of days" given above. All these are filled up in the roll of the Nativity record which is known as the full horoscope. There are different letters for each Nakshattra and the child's name depends on the particular letter of his Nakshattra. This letter will be his initial. Consequently if a man's name is known we can know the moon's position in the zodiac at the time of his birth.

CHAPTER XVI.

MARRIAGE.

We now come to the most important part of the astrologer's duty—the marriage. As already indicated he examines the horoscopes of the boys and girls and prohibits marriages under the following conditions :—



Adinari

Madhya

Anta

I. *Naribedha*.—The Nakshatras are arranged below and no pairs should be married whose Nakshatras fall in one and the same column. In some Bengal schools they are similarly arranged in a serpentine way in 4 or 5 columns. Figures such as 1, 2, &c., are given to represent the Nakshatras in the order—Arietis, Musca, etc:—

If the Nakshatras of the pair fall in column I (Adi) the husband dies. If they fall in the middle (Madhya nari) both die. In the last column either of them dies. This reduces the chances of marriage for each person by $\frac{1}{3}$. The time when the transgressor's death will take place is never specified. It may take place in one year or in 100 years. This rule is never transgressed openly, so it is not known what the consequences would be. But the astrologer is always on the safe side and he can say, even after 100 years, that there was death on account of the neglect of this rule.

- II. *Shadastak*.—The signs where the moon is found at the time of one's birth is his *Rashi* or birth-sign. These must not be 6 and 8 respectively to each other. Violation of this will result in death. In all astrological countings both the figures from which and to which the counting is done are to be

included:—Thus, persons whose birth-signs or Rashis are (I, VI, VIII) or (II, VII, IX) or (III, VIII, X) or (IV, IX, XI) or (V, X, XII), etc., cannot marry with one another. It is convenient to put these 12 figures in a circle for counting. This reduces the chances of marriage by further $\frac{1}{6}$.

III. *Dwirdwadas*.—Similarly, these Rashis or birth-signs should not be consecutive figures as V and VI, etc. The penalty is poverty. The chances are reduced by $\frac{1}{6}$.

IV. *Nawapanchaka*.—Again, these Rashis should not be so apart as 9 and 5 from each other (including themselves). I cannot marry V or IX, II cannot marry II or X. The penalty is death of children. The marriage chances are further reduced by $\frac{1}{6}$.

V. *Varna*.—Persons whose birth-sign (Rashi) are IV, VIII, XII are Brahmins; I, V, IX are Kshatriyas; III, VII, IX are Vaisyas; IV, II and X are Sudras

A girl of a higher order, *e.g.* a Brahmin, should not be married to a lower order or she will become a widow.

VI. *Basya*.—Similarly, persons born in these 12 signs are arranged as bipeds, quadrupeds, insects and water creatures. Their mutual love and hatred have to be considered.

VII. *Yoni*.—They are also arranged in 27 varieties as horses, elephants, rams, serpents, dogs, cats, rats, cows, tigers, stags, monkeys, lions, etc., according to the position of the moon in one of the 27 Nakshatras at the time of birth. Some of these cattle have natural enmity, as horse and buffalo; or elephant and lion; dog and buck; or cat and rat. These pairs cannot be married.

VIII. *Gana*.—Persons born when the moon was at the following Nakshatras are deva, manushya and rakshash (gods, men and demons). The pair must, belong to the same *gana* or group.

If the male is *demon* and the female is of a higher order the husband dies:—
1, 5, 7, 8, 13, 15, 17, 23 and 28(gods);
2, 4, 6, 11, 12, 20, 21, 22, 26 and 27
(men). In the remaining Nakshatras
they are demons.

IX.—The auspicious and inauspicious *tara*
have to be considered.

X.—If Mars is in the compartments I, IV,
VII, VIII or XII the girl or boy
becomes widow or widower.

XI.—If an evil planet is 180° or diametri-
cally opposed to the moon she be-
comes a widow.

XII.—Evil planets in compartments I and
VII bring widowhood.

XIII.—The lord of the 7th compartment in VI,
VIII or XII compartment means
widowhood.

It is useless to multiply such rules which
are innumerable. They simply show that
there must have been at least 10,000 or more
choices for each boy or girl in the good old
times. When the disintegration movement

began, the rules became less and less workable. Now it is impossible to find all these requisites in any pair in any society. Nature must assert herself. Recent works on astrology merely award marks for III to IX and do not take each of them as a separate disqualification, because there could be no marriage in such cases. But rules I, II, X to XIII are still rigidly enforced in the orthodox communities leading to indescribable misery. There is not a single instance of a marriage in any society where all these rules have been perfectly observed. Even 10,000 choices would fail to satisfy these conditions.

Seeing this, the astrologers ruled that Naribedha affects the Brahmins and Gana (VIII) affects the kings. This was simply because I is more exacting than VIII. A king's life was not less valuable than that of a Brahmin, but it was simply because a king has fewer chances of choice than a Brahmin.

These marriage rules have demoralised the people. They have often to fudge the horoscopes and give bribes because a person must

be married somehow. For unscrupulous men the rules are rather favourable. It is only the straightforward and honest people who are their greatest victims. Truth and straightforwardness are at a discount and people are compelled by strong temptations to bribe the astrologers and keep them pleased. These rules also encourage polygamy because a girl must be disposed of before puberty, and if no suitable match is available she must be the victim of some vicious rake who patronises these astrologers. To ingratiate themselves in his favour they tell him that the girl's stars are highly propitious and she is Lakshmi, the goddess of wealth. He decides to marry her and rewards them well for their trouble in settling the marriage. Polygamy means the worst jealousy, and this is transmitted from generation to generation and spreads itself. How many times have I not wondered why Providence did not send us another Lord Bentinck to make the section of bigamy of the Indian Penal Code applicable to the whole of India? In those good old times everything was possible,

whereas now nothing can be done. How happy and pleasant the lives of the Indian women would have been?

Persons advanced in astrology do not raise much objection to such matches because they are not forbidden in the higher works:—

षडाष्टमे गो मिथुनं प्रदद्यात् . कांस्यं सरूप्यं नव पंचमे च ।
नाभ्यां सु धेनवान्न सुवर्णं वस्त्रं . द्विर्दा दशे ब्राह्मण तर्पणं च ॥

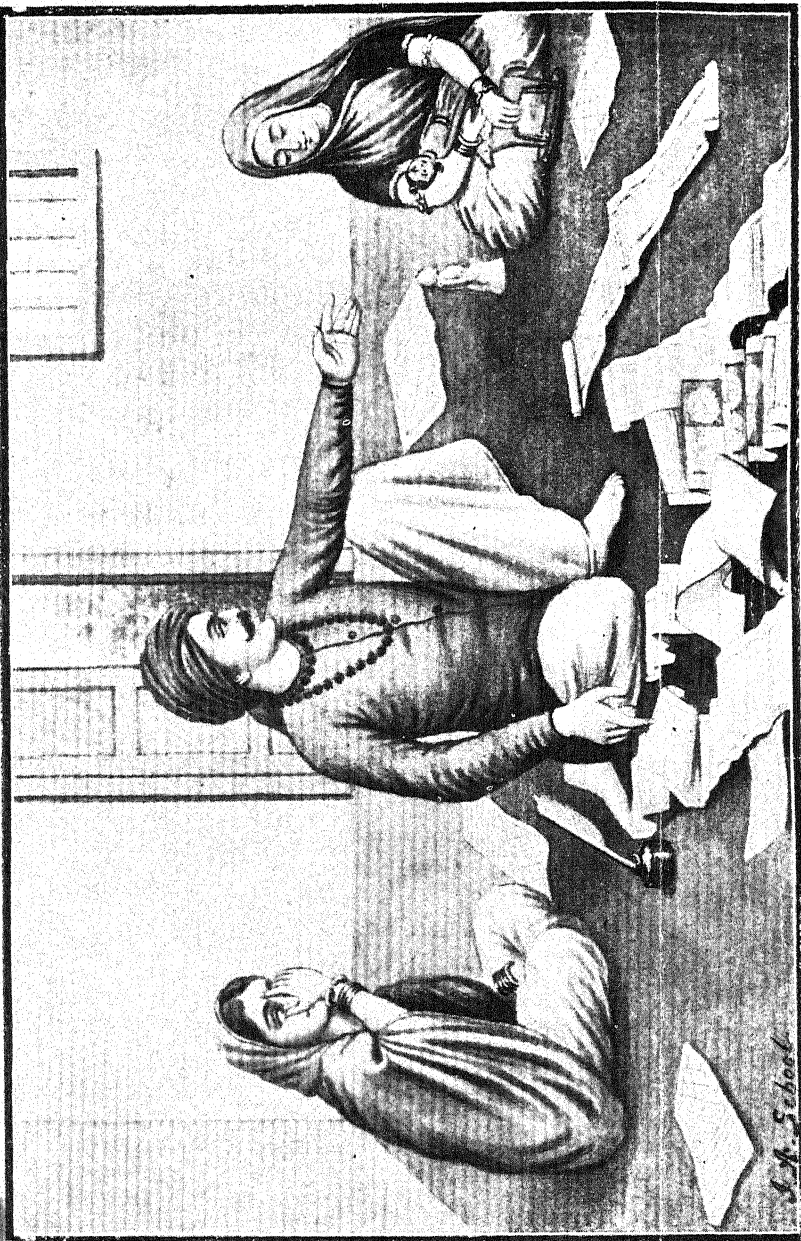
All that is necessary for Nari-bedha is to give cow, corn, and gold to a Brahmin. But the common astrolger does not know this and effects so much cruelty by his ignorance.

CHAPTER XVII.

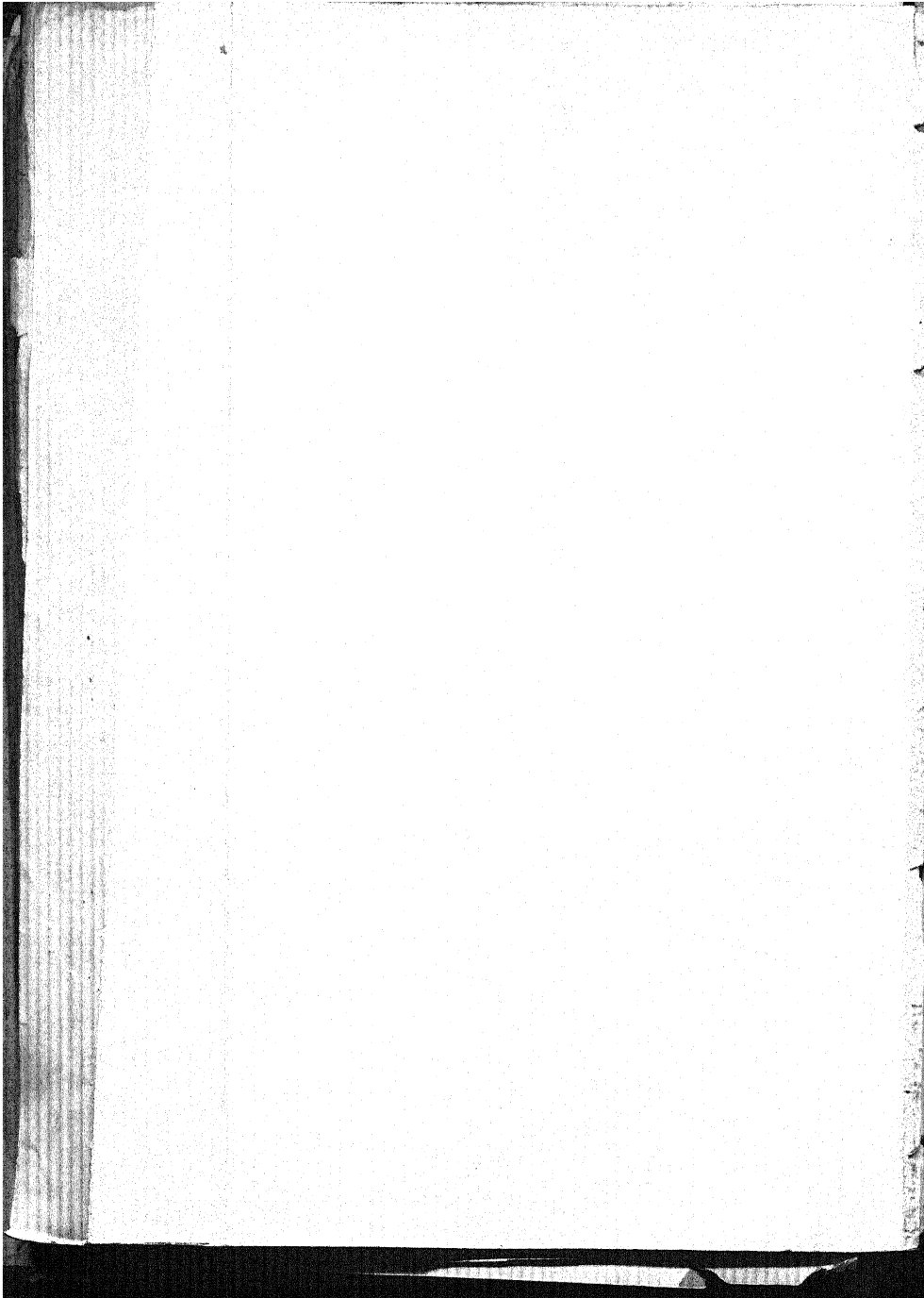
GRAPHIC REPRESENTATION OF MARRIAGE DIFFICULTIES.

We presume that the reader is now somewhat tired with the bare outlines of astrology which remind him of his school days and black-board when A B C was a triangle. For his recreation and amusement we shall illustrate our subject graphically in the next two chapters. We introduce the reader to a room where an old man and his sympathetic lady are holding serious conversation and an innocent girl is playing with her dolls.

“Look at this miserable creature. She is playing with her dolls without a trace of anxiety while I am being consumed with anxiety for her sake. She will disgrace our family honour. Our family has ever been held in such high respect that we never had to wait for a girl's marriage beyond eight years. This is the



"This is the wretch who will drag our family honour in the mire."
The old lady put her finger into her fore-head and exclaimed "Bad luck, bad luck"



unfortunate girl who will drag our long-earned family honour in the mire."

The sympathetic lady pointed her finger to her forehead and said "Bad luck, Bad luck!"

"I wish she had died during the last attack of measles. That time I paid four rupees to the assistant surgeon. Damned if I pay a pice now. I never knew that a girl is like a decree of court and must send our things to the auctioneer." The sympathetic lady puts her handkerchief to her eyes and sobs "The wretch! The wretch."

"Here you are. I have collected so many horoscopes. There is not a single eligible boy in the society whose horoscope I have not produced. In fact, my legs have known no rest for the last three months."

"Are they wealthy people likely to bring much jewellery?" enquired the intelligent lady. "Jewellery!" cried the astonished old man "as if her stars were so high. I would be satisfied, madam, if she can get coarse food once a day; her stars are really bad."

"The wretch! The wretch!"

Look here! this is the horoscope of young Debee. His father has two villages. Rich, very rich. Debee was married two years ago, but the girl is black and he does not like her. Oh! he is very rich. He can afford to marry five girls."

"And give jewellery to all?"

"Certainly, but it is no use crying over spilt milk. The stars are against this union. The next eligible man is Shiboo. I hear his father tries to make him a pleader. The pleader is a very useful man specially to himself. He never starves, he is never hungry."

"Has he indigestion?"

"No. He can get people to kick up a row and feed him at their cost. But if he fails in this, why, his father has purchased for him an endless number of law books, digests, rulings, commentaries, and he pawns or sells them whenever he is in need of money; but he is never hungry. A pleader has a fully paid up policy in the Hunger Insurance Company."

The same shaking of the head—"The wretch! The wretch!"

"Now see. This is the horoscope of Dharma, son of the celebrated Mukhtar Ram Dial."

"Has he money?"

"Money! surely he has enough to buy us all. A Mukhtar is a curious personage. He never allows his brains to dry up or be spoiled by cramming the conundrums of laws, or the sections of the Penal Code, like the pleader, nor has he to spend any money in buying costly spectacles, because he never weakens his sight by study. He reserves all his energies for his prey and therefore succeeds better. This honest fellow Ram Dial is a very clever man. Whenever a litigant comes to him he embraces him with open arms and pretends to be a great friend of his father, whose name he forgets on account of bad memory. The poor litigant tells him that his name was Sahibdeen. Crocodile tears follow the very mention of this name and thenceforward the anxieties and troubles of the litigant devolve on Ram Dial's shoulders, because, was not Sahibdeen his intimate friend? Could he

see his friend's son in trouble ? But the world is wicked specially in Kaliyuga. Nothing could be done without money. The reader of the court took bribes and twenty-five rupees were required for him. The clerks are awful men and spoil the work unless twenty rupees are paid to them. The poor litigant has no choice but to pay item by item. The peons are rascals and want not less than five rupees. Personally Ram Dial would take nothing for himself from his old Sahibdeen's son because now it was *his* case. When the client is almost drained dry, Ram Dial asks some tip to be given to his children, because he is determined no victim may escape with any money in his pocket.

"This Dharma is born under the *Antaries*. The astrologers say that the elder brothers of the girl he marries must die."

"Damn him ! that cannot be, that cannot be ; tear his horoscope to pieces," cried the old lady.

The next man in order is Boota, the son of the mahajan. He is rather inferior to us in social rank, but many people have admitted him. This mahajan charges 75 per cent. compound interest.

He has the reputation as "The irredeemable" as nothing mortgaged to him could ever be redeemed. This boy is born under the star Scorpionis N. This goes hard against his father-in-law and I do not want to die. Don't think that I am a coward, madam! I have no objection to die on account of my own star. The decree of fate is inexorable and must be borne cheerfully, but I don't like to die *on account of another man's stars.*"

"Here is the lad Budha. He seems to be a perfect idiot, but his father is a doctor and has as many rupees as yon banyan tree has leaves. He gets less by curing than by killing and then suing the heirs of his patients. They say he has an excellent hand in surgery. Most of his patients die at the time of operation, but the disease is gone and they die thoroughly cured and their heirs must pay for this. It must be a great consolation to them that they do not carry the disease to the next life. It is a great pity that his birth star is too weak to mate him with our girl. At all events I should have no objection to this marriage, but the doctor is an

obstinate man and will not consent. If he agrees, which I very much doubt, his wife will object. If both of them agree his father is sure to poison himself for thus defying astrology."

"Here is the horoscope of Visnu. His father died of consumption and he seems to be consumptive himself. But what of that? If the girl's stars were good and she was not to be a widow, the marriage would have cured Visnu's phthisis. The astrologers say that her stars are good and she can never become a widow. But the marriage under the Nari Veda (explained in the former chapter) produces widowhood. I am not prepared to see my future son-in-law killed in this way. I know enough of this science myself, madam, and I can say this without reference to astrologers." The lady evidently eyed her lord with some pride and self-complacence. "See how many horoscopes have I produced. Oh! I wish she were dead. Look! she has no idea of my misery and she further provokes me by playing with dolls. It is simply maddening, but stop, here comes my son with a horoscope."

"Here is the horoscope of Shambhoo, father. He is a fool. When he was sent to the black-board to prove the 4th proposition of Euclid he began 'Let L M N be a triangle.' The master pointed out to him that Euclid has always held from times immemorial that A B C was a triangle, but this fool pretended to know more than Euclid and said it was immaterial what letters were used. For this contempt of Euclid the master hates him."

"He will not do. He is born under Libra. This is hard for the girl's younger brothers. The last hope is gone. I wish I were dead. Only I do not want to die *on account of other's stars.*"

The lady begins to wipe her eyes.

"But why don't you marry her to Rama, father?"

"You are a boy yet and do not know what a glorious heritage we have. We are the Barsani Brahmins, the *crème de la crème* of aristocracy. You know, the Brahmins came from the mouth of Brahma."

"That I will not admit, father, because the Purans do not say how Brahma was taken sick."

"Blasphemous boy! Get thee gone. A Christian, an infidel, a disgrace to my old age."

The son ran away.

Let us now go to the other corner of the town and introduce you to the hoary sage, Swami Lakshmidas, the divine. His astrological skill is the wonder of the twentieth century. He is deep in his meditations with eyes closed, and has a rosary in his hand. The arrival of Bandedin is announced, who falls prostrate on the ground at the feet of the Swami to do him homage. "Sit down, is everything all right?" condescended the Swami. "With your blessing, Sire, everything is all right. I have brought the horoscope of the girl I want to marry. Here is my horoscope too. Kindly examine them. You see I am now 66. It is a bad thing to be a widower; for what is life without a wife? Besides, who will inherit my property? I have six cows, three oxen, and one buffalo. Who will inherit them? How will my name be transmitted to posterity?"

Who will weep when I die? I want you to select a girl whose stars will prolong my life. When you have selected, I will change the year of my horoscope so that my age may appear as 45. Thanks to the hair-dyes, I can look 50, and I can say that my bereavements have given me a somewhat prematurely haggard appearance. I will do all this myself, but I look upon you to select the girl whose stars will prolong my life." The venerable Pundit examines the horoscope for full quarter of an hour and then says, "The stars of this girl are good, but your Nakshatra 'Scorpionis N.' is such that your father-in-law must die, and so nobody will give you a daughter whose father is not already dead."

"Hear me! cannot you change it so that it may look better. I do not care for my father-in-law. I only want my life prolonged. A man of 66 is not a fool to lament for a father-in-law. Here are 50 (fifty) rupees for your trouble."

"Oh base horn, scoundrel, villain, cursed be the father who gave birth to such a sinful

man who tries to bribe me—I who never touched money with my hand !” The followers of the Swami mutter a thousand imprecations on the head of this blasphemous man who had done the worst of sins in attempting to bribe the sage. The unfortunate man trembles with fear for his own safety lest the wrath of the hoary Pundit should consume him then and there. He cannot speak and puts back the sum of money in his pocket in utter bewilderment.

The sage tells him, “Mark me, never make this mistake in future. We people might have been rolling in wealth if we simply wished it. What do we care for money? It has no more value in our eyes than so many pebbles. But as your offer is genuine and your heart is good, I advise you to offer your money and place it before my family gods, in that inner room. You know that the Goddess of Wealth (Lakshmi) is displeased if disrespect is shown to money; so you had better offer the money and whatever more you can afford to my family gods. You know I am under a vow

never to take another's money. At the same time I do not want to displease you nor the goddess Lakshmi."

Needless to say that Bandedin was highly relieved at this sudden softening of the hardened sage, and we believe he doubled the amount. The Swami not only promised to change his star in the horescope, but also undertook to advise the girl's father to reject all others. He maintains his reputation for never having taken anybody's money, and if necessary he can swear to it without any stings of conscience.

CHAPTER XVIII.

GRAPHIC REPRESENTATION OF THE ASTROLOGER'S FORECASTS.

Let us graphically illustrate the astrologer's proceedings which will speak for themselves and for the sound reasoning of his admirers. This will simplify our task of explaining how astrology is still believed in. We introduce you to a room where the astrologer is sitting on a carpet surrounded by a crowd of people who are eager to know something of their fate and hold their horoscopes in their hands. All persons hasten there as soon as the arrival of this venerable sage is announced in the blessed house of Rama Kunwar. They envy the luck of Rama Kunwar to whom such a rare honour has been accorded.

The first boy this venerable sage meets is of Rama Kunwar's widowed sister-in-law. How eagerly the sage scans his features to find a mark of burn in his body? For this he takes the boy on his arms with great affec-

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"The people were simply dumb-founded."

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tion and kisses him. This preliminary proceeding was enough to melt his widowed mother's heart to tears. "Ah! this must be a divine sage, the holiest among the holy, who knew at a glance that my precious boy's stars were not responsible for his father's death. His stars are falsely blamed, I am sure," she thinks.

She takes the first opportunity of producing the horoscope of the child and places it at the sage's feet with five rupees. He at once takes the paper and pretends not to notice the money. After fifteen minutes of close scrutiny he begins :—

"How fortunate this child is? I never saw such good stars before. He is destined to be a great man. He must be the son of a great man (having noticed a gold charm in his neck while kissing). Whose son is he?"

Here the widow could scarcely suppress her pride and without one word took the boy in her lap. The sage noticed that her clothes were white and she had no red coloured clothes and no black *choori* in her hand (emblems of

widowhood). "But stop," the sage proceeds. "In his childhood he will see some evil times, such as the death of his father or mother."

"To be sure his father died one year ago," cried the astonished people.

"There you are. The good planet Jupiter is opposed by Saturn and some such calamity was sure to fall. He must have suffered from fire also."

"Yes, yes, he almost burnt himself, only two years ago," cried the admiring audience.

"In his first year and third year he must have suffered from disease."

"Yes, he got measles last year, and there was some trouble in dentition in the first year," cried his uncle.

"When the child was born there were five females near her mother and the delivery must have been rather painful."

"I remember, I remember, but I do not exactly remember the number of women present. They must be five. A sage cannot be false," says the mother.

"Oh! the child has a great future. He is to live up to the age of 87 and will have four sons and two daughters; he will marry two wives, as the first will die of fever. He will be very rich, rolling in wealth. He will be a terror to his enemies and a support to his friends. Many of his enemies will die before he becomes young. What excellent stars! I have no mind to leave the horoscope. His second wife will be more beautiful than the first. He will be somewhat ill at the ages of 7, 11, 13, 17, 27, 35, 49 and 63 on account of the bad influence of Saturn. To avert this he must wear an amulet. It will cost you only about two or three rupees to get it made. I have no time or I could have made it for you."

The widow was in the dreamlands, dreaming of her beautiful second daughter-in-law and wondering whether she would be fairer than herself. She threw five rupees on the feet of the sage and cried "For God's sake, take pity on the only child of this helpless widow and prepare the amulet yourself. You are his father, his mother, his God. I am God—for-

saken." Her tears soften the sage who pockets the money and promises to make the amulet. The sage might have predicted many other things about this lucky boy because he was charmed with his horoscope, but the jealousy of his aunt prevented more time being given. "You are a criminal, a brute, and what not," whispered this lady in her husband's ear. "You neglect our son's horoscope and allow this widow to monopolise the saint-sage. How can you show your face to the people? Have you no idea of your duty?" But it is found that Rama Kunwar's son's horoscope has been sent to another astrologer for making a forecast and the golden opportunity is missed, for which Rama Kunwar's wife has never excused the widow and her child. He, however, produces his own horoscope, determined to defeat the widow who was completely won by the sage's divine powers of predicting and his caressing her child. It is remarkable that his wife's hatred and repugnance for the widow and her child increased in proportion to the good things predicted about the child. Everything

for *him* and nothing for her own son? She is almost half mad with jealousy and the possible rivalry of this child and her own son in future, because, did not some other sage predict last year that he would scorch his enemies and be the greatest man? She finally decides to steal the amulet prepared by this sage and substitute another.

Meanwhile, the sage took Rama Dial's horoscope and said, "Who the devil made this horoscope? It is not correctly prepared. You see half a second can make a lot of difference in the forecasts. How is it possible to predict with a wrong horoscope? However, I shall try, but of course I cannot be responsible if any mistakes arise on account of the inaccuracies in the horoscope." With these preliminaries he began.

"What a *strong* Jupiter you have? You ought to have been a millionaire. But there is the Dragon's Head to oppose it. You have got four sons."

"No, sir, I have only three."

"Don't contradict the sage, you may get the fourth," cried another voice, and Ram Dial's wife seemed to blush.

"You have two brothers, but this is known to all, and I claim no credit for this. You will earn much. You see, Jupiter is in the compartment of wealth, but you cannot save much. You have a straightforward habit and a generous mind. Only your means do not allow you to give as much as you want. What excellent ideas you have got? You sometimes think that you would feed all the poor of the world if you could. But people do not credit you with such generosity and high ideas."

"What a grand divine!" says the thunder-struck Ram Dial. "It seems he can read the innermost corner of my heart. How many times have I not thought that if I had the wealth of a king I would have made it impossible for any man to be poor or hungry?"

"You must get some vomiting or colic on account of this Saturn in the 4th house."

"No, sir, I never got it."

"Don't be impatient, you will get it some day. If not, this horoscope is wrong."

"Your digestion cannot be perfect. Some days you are very hungry and at other times you have no hunger."

"Precisely so, precisely so!"

"You must have suffered from disease in your 3rd, 11th, 17th, and 27th years, and it shows that even last year you had disease."

"True, sir, true, I got a bad attack of cold last year and I remember I was ill on former occasions also."

"This Saturn often troubles you, sometimes you are out of sorts, other times your wife is ill, then your child is ill, or your servants or brothers or sisters get fever."

"True, quite true."

"But the moon is favourable. You ought to get a beautiful wife, who loves you, and your sons love you. You ought to have a musical ear or some taste for music (who thinks he has not?) Oh! if you were born in England you would have been a General of an army or a Prime Minister. Such

excellent stars ! Such simple mind, free from the tricks of this wicked Kaliyuga. Had I not seen your stars I would not have believed that you were such an unselfish and truthful man. In your former life you were a king and this lucky wife of yours was your queen. You were liberal in giving alms. You had a daughter named Tara. At the time of her marriage you offended your priest by your pride. You did not bow to him properly as you were in a hurry to take your food. The offended priest cursed you and you have been degraded in this re-birth. Make an image of gold and write on it the picture of your priest with sandalwood and give it with as many costly presents as you can to a deserving learned Brahmin, and the effect of your sin of the previous birth will be mitigated and you may enjoy better luck and prosperity. During the last five years you must have spent much money."

"Yes, my son was born and we had to spend so much in ceremonies."

"You are a lucky man, your prosperity will continue to increase till you are 57. Your

age will be 83. You will see your grandsons. These stars are rare. I seldom see them in other horoscopes. Your wife must be an incarnation of the Goddess of Wealth (Lakshmi). What a happy pair! The only defect is the low position of Saturn and the *sight* (Drishtee) of Mars in the compartment of comfort, otherwise I would have seen ten elephants at your door. Something must be done to appease them."

"Ask the sage to do this himself," cries the wife.

"You love money more than your sons and myself. You have no ideas for our safety. Throw the money on the sage's feet, prostrate yourself there and get an accurate horoscope made by him. Never mind the costs. By his blessings the bad effects will be warded off. This sage is not a man but God's incarnation. He knows the present, the past and the future. Your hunger has ruined me; even in this birth you retain your hurry at the time of dinner. You are always impatient at the sight of

food. From a queen you have dragged me to this position, and God knows what else I am destined to see on your account." From this time Ram Dial never speaks of hunger in his wife's presence lest she should be provoked and reminded of her degradation. She is also known to spend more time with her looking-glass, musing how infinitely lovely she might have been looking as a queen in her previous birth. Her husband's impatience for dinner and her own opinion of some traits of queenly beauty still visible in her features leave no possibility of doubt in her mind that every word of the Swami must be true. The crowd is simply dumb-founded and bewitched and all of them try to grasp every word spoken by the Swami, which increases their respect for him. They wonder how he could tell so many facts with a wrong horoscope and what he would not have done if the horoscope were correct. They carry away the highest reports of the divine, and their sons even now swear, on the testimony of their fathers, that nothing can remain hidden from astrologers.

A ray of light now dawns upon Ram Dial's mind. Last time there was a famine subscription, and he thought that it would have been a good thing if he subscribed two hundred rupees. But on further consideration he was prevented from carrying out these benevolent intentions, because such funds were liable to be misappropriated. For this reason alone he did not subscribe anything. He had a similar impulse to subscribe Rs. 500 for the new medical college at Lucknow. The only reason why he did not give a single pice was that rich men had already contributed more than a million of rupees, and it would be a wise thing to reserve his money for some more urgent calls which, however, never came. How otherwise was it possible to get such noble ideas of genuine generosity?

"*I must* have been a king in my previous birth. These impulses of liberality are truly kingly. That miserable Dharma paid only Rs. 15 to the famine fund. It is meanness. I had an impulse to pay Rs. 200, but of course it was not prudent to pay when there is a

fear of misappropriation. What a divine sage? I often wondered why my wife was often so peevish and bad tempered. Poor soul! She has suffered. From a *queen* to this degradation! How can she keep better spirits? I understand, I understand, I shall treat her more kindly in future."

Here another blushing young girl of 17 or 18 placed her horoscope on the sage's feet with a rupee. From her thin elastic appearance and fresh looks it was clear that she had not yet become a mother—a rare thing in India.

The sage proceeds:—

Jupiter, Saturn and Mercury are in excellent position. It is Mars that has spoiled the whole effect. But I cannot tell all these facts in public. Let all depart and this lady and one of her relations remain in this room for a few minutes. She shall hear all from me."

The sage's mandate, who could disobey? "Your marriage is not happy," whispered the sage, scanning all her features to get more information. The lady simply blushed.

"Yes, tell me, why do you conceal from a holy man? We have devoted our lives to remedy these evils." Yet no reply, but another blush.

"You love your husband," continues the sage, "but he returns not your affections in full, hence you are not to be blessed with a son for ten years unless you take special steps to reconcile Mars. He has fixed his attentions in another quarter, but so as not to displease you he hides his feelings and actions. He will never admit this to you, do what you will."

"How can Mars be propitiated," asked the young lady, who had for the first time realised that her husband was astray and all his actions were now appearing to her in a new light. Her head began to reel as curtain after curtain of the new scenes were lifted and unlifted in her imagination in rapid successions. Could she afford to remain without a son for ten long years? Could she count on the sympathy of a faithless husband? What was money? What was jewellery? With these ideas she prostrated herself at the saint's feet

The saint said, "In this wicked age nothing can be done without money. Mars is a very expensive planet and his worship not only requires gold but also rubies." She motioned to her companion to go out for a minute and hastily tore off her gold necklace and handed it to the saint, requesting him to do the needful and keep the matter secret, as she would report that her ornaments were stolen. The sage informed the lady that if anything leaked out, or even if her husband were told of his faithlessness, he would not be responsible for her lord's safety as Mars was a very *angry* planet.

After four years this lady was holding a small child in her arms, whom she named Ramanand Das, or servant of this sage Ramanand. Her faith in the powers of this sage on account of his reducing the period of time from ten years to four is unbounded. She loads him with rich presents and speaks highly of him to everybody.

Let us show you a sample of this sage's annual forecasts in which he is considered an expert. He made one for this lady's husband :—

"The lord of first house is in the 4th house, but Saturn looks at him. On the whole you have a good year. From 1st April to 17th July you will enjoy peace of mind. Your son will get small ailments and once diarrhoea, but he will soon recover, because I will get a special worship of Saturn arranged and it may avert his influence. From 18th July to 7th August there will be some anxiety in your mind, but it will not be serious. From 8th August to 25th September you will remain hopeful, but you will have to incur expenditure. From 26th September to 3rd November you may have to travel somewhat and may be uneasy. From 4th November to 27th December there will be some sickness in the family and your expenses will increase. You might get an accident and you had better not move from the house. Your income will fall. From 28th December to 14th January the outlook is better and you may get some money. From 15th January to 3rd March there is again some anxiety on account of the baneful influence of Saturn. From 4th March till the end of the year you will enjoy good health."

How correct was the forecast ?

In June his son got summer diarrhoea. In August his mother had headache ; in September expenditure had to be incurred on account of *Sradhas*, or the annual rites of the deceased. In November he had to go to the villages to collect rents. In December his wife caught cold. He took the precaution not to move from the house, as directed by the sage, otherwise there would have been some serious accidents. By remaining indoors the business and income fell. In January he began to move and collect rents. In February his son got cough. Need we wonder then to find him a blind worshipper of this sage ? Need we wonder at the high place in which his son holds the astrologers after receiving such a testimony of their skill from his father and mother ?

Let us take the saint to a third house where somebody's wife has lost some ornament.

The lady becomes as pleased by his arrival as if the article had been found. They salute the sage and sit dejected.

"You have lost something?"

"Yes, quite correct."

What can these people lose for which they are so dejected? It must be either money or ornament. So thinking, the sage says: "It appears to be of metal.

"Truly."

"Circular" (because money is circular and ornaments are circular).

"Yes, yes."

"The loss is recent, not old."

"Yes, only last night this fool lost her nose-ring valued at Rs. 100," says the simple-minded husband.

"I knew, I knew," says the sage, "because it was not only circular but there were some jewels in it. I knew it all from my calculation."

"The person who has taken it is meditating in the mind whether it should be returned or not. There is a great hesitation. You worship the Dragon Rahu and perchance the thief may be influenced to return it. None but Rahu can compel the thief to return it."

Next morning the Rahu's worship was announced and the frightened thief threw the nose-ring in the lady's compound and there was a great rejoicing.

[Hints for beginners. Always praise a man's stars, specially of his children, so as to make him very hopeful, otherwise you have no chance of getting anything from him.]

CHAPTER XIX.

A CHAPTER ON INDIAN SUPERSTITIONS.

If a beginner attempts to understand the second book of Euclid without reading the first, he cannot understand it, however intelligent he may be. So my subject must be introduced gradually and I must first prepare my readers to grasp the condition of society, before I can explain how astrology still maintains such a hold. Nothing will help it better than to devote a chapter to a few of the current Indian superstitions. The graphic illustrations and the chapter on superstitions will combine to illustrate my theory.

A tall man is a fool, a short man is wicked.

If a man's eye-brows are joint, his wife dies.

If a girl's eye-brows are joint, the husband either dies or marries another wife.

A deep naval means good fortune and good health.

Short thighs indicate good fortune.

Urdh rekha or a line on the sole of a foot which divides it longitudinally from a toe is a

sign of great prosperity. Similar line on the palm of the hand also indicates luck. I have known a native military officer who spent Rs. 2,000 in getting himself married to a girl with this sign, in his 65th year. He spoke to me about this 4th wife as his greatest acquisition and good luck.

Brown hair is bad and indicates ill-luck.

Leaders and great men have great heads, but great feet indicate slaves.

Red nails indicate happiness.

Black nails indicate misfortunes.

Yellow nails indicate disease.

Big and prominent teeth indicate learning.

Bald forehead indicates wealth.

Curly hair indicates good fortune.

If a man is seriously ill and his wife's face looks shining and bright he is sure to die.

If a wife is seriously ill and the man wears a shining face she dies. In cases of dangerous and protracted illness, they send people to note the faces of the husband or wife if they are in different places.

A woman with voracious appetite is to be rejected.

If a woman's teeth are separate her husband will die.

If she has some hair on her upper lip her husband will die.

A woman with small hands and feet is very lucky.

A mole on the cheek where tears fall indicates domestic unhappiness, widowhood or death of wife.

A mole on the breast shows presence of mind.

All moles on the right side are good, on the left side are bad.

A short and stout neck indicates luck, but also untruthfulness.

To sleep with the head pointing north means death and disease.

Two real brothers, or father and son, or three Brahmins, should never go together for an object. They will fail.

Sneezing at the commencement of a work is an omen of failure.

Twitching of man's right eye-lid or right hand or right parts, or woman's left eye-lid or left parts indicates coming luck. But twitching of man's

left or woman's right parts is a bad omen and indicates misfortune. It is a good omen if a person is met who brings a vessel full of water.

If a man brings curds it is a good omen.

Fish indicate good omen.

Rewards must be given to those who bring such things.

An empty vessel is a bad omen.

If a serpent crosses the road in front of you it denotes severe calamity and death. If you meet a one-eyed Brahmin in your way, there can be no doubt of your death. If a one-eyed man is met even if one has started $4\frac{1}{2}$ miles from his house it would be a great wisdom to return.

If curds or milk are unexpectedly spilt it denotes success.

If a bedstead is broken while a person is sleeping he will die unless he propitiates the gods.

No broomstick should be kept upright as it indicates impending quarrel in the family.

No house should be built towards the south of your own house. It should be built towards the north.

Crows on right side, bucks on right side are good omens.

Never ask a Hindu where he is going If he is going for some urgent work, he is sure to fail if asked " Where are you going ? "

A superstitious man may break your head for such an offence. A prudent man will never forgive you.

Never enter into friendship with a man who has no hair on his chest.

The recipe to make dwarfs tall :- -

Take him to the door-sill at the time of an earthquake and stretch him (as if earthquakes allow one to get so much time).

To weigh corn at the time of an earthquake increases prosperity.

Earthquakes indicate plenty whereas eclipses forebode famines.

Never see your reflection in water nor see the moon on the 4th of Bhadon Sudi otherwise you will be falsely accused. This 4th Bhadon is known as *Pathari Chowth* because stones are thrown over the roofs of houses to get some abuse from the owners and thus counteract

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the effect of seeing the moon. Saturdays and Tuesdays are reserved for calls of condolence when some one dies. Tuesdays are inauspicious for meetings. Saturdays are unlucky for separation, Wednesday is like a *trader*. There will be no success in anything undertaken that day.

Eating curds at the commencement of a journey is auspicious, but drinking milk is inauspicious.

Many people take omens by examining whether in breathing the right or the left nostril is more active. This is known as *Surbichar*.

The sight of the first face in the morning influences that day's luck.

It is said that a king one day saw the face of a barber the first thing in the morning. He stumbled in his garden and fell. He ordered the man to be hanged. The barber said "Please, Sir, do justice. For what offence am I being hanged?" "Because your face is so unlucky that I stumbled." "O king, by seeing my face you only stumbled, but by seeing your face I am being hanged. Whose face is more unlucky?"

The story runs that the king was delighted and forgave him

To put one leg upon another while lying on the ground is a sign of wretchedness and poverty. A story is told about this :—

Timur was a cowherd and was sleeping in a pasture. A Fakir observed that a serpent had raised its hood near his head, a sign that he was destined to be a great king. He wondered why he was a cowherd and, observing him further, he found that he was sleeping with one leg over the other. He broke his leg with a lathi and told him that Lakshmi, the Goddess of Wealth, came to him as lame and would leave him as blind (referring to his descendant Emperor Bahadur Shah). From that day Timur was known as Timur the lame or Timur-lang. Such stories are interesting for estimating the popular inclination to superstitions.

To find a courie (shell) lying convex is bad, but to find one with the slit upwards augurs well and the courie must be taken.

If a mother's breast becomes tender with pulsations, the infant will be seriously ill shortly.

PARTICULAR MAHOMEDAN SUPERSTITIONS.

If a woman cannot get a clear straight seam with her hair she is said to have "Sánpan-bhouri" and must be avoided as she will be a widow.

Similar curl marks on the thigh are known as serpents and result in the person's becoming a widow or a widower.

Moles below the right eye are considered unfortunate. This differs from the Hindu superstition in which the right or left cheeks for unlucky moles depend on sex.

It is a serious bad omen to see a sterile woman or sterile male. They are avoided even from marriage parties. They are known as "oot."

HORSES.

[Much eating, great anger, spiritedness (looking here and there) are defects in woman, but good qualities in horses.]

A horse having one colour in three legs and another colour in the fourth is known as *Adjal*. It will reduce even a king to poverty.

Two hair circles (bhourie) on the forehead of a horse are known as Medhasingi (like horns of ram) and bring misfortune on the owner.

A few white hairs on a horse's forehead which can be concealed by one finger make him objectionable (Sitare peshani).

A horse with a dark coloured palate (Syam-talu) brings misfortune.

Hair circles near the neck (Debman and Kanthman) are very good for the owner of the horse.

There are numerous such superstitions. Mahomedans and Hindus both believe in them. No horse with such defects can be purchased by them. Soundness is not so great an object.

DREAMS.

If you see a letter coming to you, it is a sign of your approaching death.

If a woman sees two lamps burning she will get a son. If only one lamp she gets a daughter.

To see a man die prolongs his life, but another man dies.

To see an eclipse portends misfortune.

To see one eating flesh or curds or doing worship or getting fruit indicates the greatest good luck.

Bathing is associated with death.

To see a widow means very bad luck. But to see a girl whose husband is alive, or a dancing girl, is very lucky.

In general, things turn out the opposite of what one dreams. The current superstitions are too numerous to waste time upon.

CHAPTER XX.

CONFESSIONS OF AN ASTROLOGER.

I gained the confidence of a celebrated astrologer who confessed his adventures as follows :—

“I and my associate Pundit N went to the rural town C. We put up at a sarai for the night. Next morning we hired the services of a kahar and paid him 4 annas for a day. He was highly pleased with us and we casually asked him about great men of the town. It appeared that a Mahajan was a very rich man, but he was childless, as his wife gave birth to six children all of whom died in infancy. As he was the richest man he was the subject of talk of the whole town and we got full particulars of his life. Next morning we went to him and the first thing he did was to produce the horoscopes of his wife and himself for examination. After examining them for full one hour we said that the planet Jupiter was very favourably situated and so he ought to be a millionaire or something similar. He should roll in wealth

and also get a beautiful wife. He would have three brothers and one sister. His brothers would not be in good terms with him because Saturn was looking at the third house. He ought to have purchased some villages. We said sundry other things which we had learnt from the kahar. Then we said that the only thing necessary to complete his happiness was a son. Seven sons born by his wife would die. (The kahar told us about six) The Mahajan fell on our feet and began to cry. It seems that he was expecting a son in a few months and he grew alarmed at the prediction. 'For God's sake, do something to avert the calamity,' he cried. We told him to have patience and after half an hour's consideration we said. It appeared from further examination that some enemy of yours cursed this house where you live and buried some bones of a dead man in your premises. It is necessary that a *homa* should be done. The whole proceeding would cost Rs. 800 out of which Rs. 600 should be given in advance and Rs. 200 when the bones have been found.' The

Mahajan at once agreed and his wife was delighted. We got rich food and stayed there six days. I selected a spot in the compound of his house outside the gate and began to perform some ceremonies there. On the sixth night my associate succeeded in bringing two half-burnt bones from the crematory or burning ghats. We embedded them two feet deep, and digging some earth from that place we made a large fire for *homa*.

On the seventh night we invited the Mahajan and his wife alone and in their presence we extinguished the sacrificial fire and dug the place and showed them the bones. They were highly pleased and gave us four hundred rupees more instead of two hundred as promised. We threw away the bones and have not yet gone to that town again."

Another confession was made by the son of an astrologer who was dead but who deposited ten thousand rupees in a bank. His son has gone through nearly the whole of it and speaks very lightly of his father as will appear from his own words :—

“My father sat in a meditating posture and used to sit with his eyes closed for hours together until some Shikar(victim) came. He had a very confidential pupil, a very cunning fellow. My father did his meditations in a *tideri*, a room with three doors, and nobody was allowed to see him except his favourite disciple. When a man came to make any enquiries the disciple would say that the great Swami was in his deep meditation, and would take him to an outer house. Here he was treated with tobacco and hemp until he was tired and began to be impatient. The pupil would pretend to see my father and returned with the words that he was still with eyes closed. Then he asked him why he was so impatient. In the course of talk he elicited the nature of the question which he came to ask. If it was found that he came to ask about some theft he would introduce the man to my father's room by the eastern door. If his object was to ask about somebody's illness he took him by the northern door. If it was a question about birth of a son or daughter he took him by the southern door. My father would notice this

and again shut his eyes for full half an hour until the customer was tired. On opening his eyes my father briefly told him what the object of his arrival was according to his calculations and said it would be rather difficult but he must do some worship. He got a few rupees from him and left him to his fate. He left ten thousand rupees for me, but I have got very little now as ill-gained is ill-spent."

CHAPTER XXI.

SOME PROCEDURES WHICH HAVE BECOME OBSOLETE IN OUR OWN TIMES.

I have stated that one of the objects of this book is to examine the phases of the evolution of human intellect. I find this a most interesting study.

I have recorded some of the current superstitions and astrological ideas of my times, so that the coming generations may not have any difficulty to estimate what their predecessors were like. Let me now record some superstitions which have become obsolete in my own times. It will show that the human intellect will make some slight advances in course of time, however unfavourably it may be situated. Nature does not know stagnation. Mend or end is her motto.

ne "The old order changeth, yielding place to new,
birt And God fulfils Himself in many ways,
south est one good custom should currupt the world."

This chapter will throw additional light on the solution of my problem how an astrologer has still such a hold in India.

The police system of India is a recent organisation. Up to the time of Akbar trials by ordeals were in vogue. That Emperor is credited with their abolition.

One of these ordeals was to collect the persons suspected of thefts or crimes and to weigh them accurately. It was well known that the offenders increased in weight. After two or three days they were again weighed. The real culprit was so frightened that he took no food during that interval, so that the increase due to his crime might be compensated by decrease from want of food. Thus it was easy to detect the offence so long as the secret was well preserved.

Another method was to give each of them one of the enchanted pieces of green sticks which had the reputation of increasing half an inch in length while in the criminal's possession. The real criminal cut it exactly by that length and they declared that it had increased, and the offence was detected.

The third ordeal of taking a red-hot iron ball in the hand or plunging the hand in burning oil was the most barbarous. But it was successful, as its very mention was more effective than the worst police torture of to-day.

Now we laugh at these methods and laugh at the childlike simplicity of those men. We do not believe that man could be so simple. But why go to the sixteenth century? I shall relate some of the superstitions which have recently become obsolete.

Some 30 years ago the following methods of catching a thief and recovering stolen property were not only most popular but also most successful. They have now become obsolete because they do not work and man is becoming more cunning.

(a) In every respectable household a square rupee of the old times was preserved very carefully. When any article was stolen such a rupee was borrowed and some charms repeated on it publicly. A heap of *bhusa* or flour was placed in the

compound. All persons suspected, or not suspected, were required to eat one tola of rice measured by that square rupee. In the night they were asked to thrust their hands in the heap of *bhusa* whether they were suspected or not. If the thief did not restore the property it was believed that his or her mouth would begin to bleed the next day. Needless to say that the thief at once restored the property by thrusting it into the heap of *bhusa* without any fear of being detected.

- (6) A man was sent to bring water after washing the nine door-sills of celebrated temples. A teaspoonful of this was to be given to all the assembled persons and it was believed that the thief would become a leper. As leprosy was rather a common disease it was believed that the method was very successful. No thief would have the courage to

drink such water and he would restore the article in the same heap mentioned above, which was daily examined for the stolen property. This water was known as "Nau dyoli" water.

(c) The Kartbeerya Katha was read. The man who began it wore red clothes like the High Court Judge's gown in a murder trial, and had everything red, which was very impressive and awe-inspiring. The thief became afraid of his life and at once returned the property. The Katha was believed to make him mad or kill him in six months. If the property was missing and not stolen, the Pundit's credit was not damaged, because somebody would die in six months and would be secretly accused of theft.

(d) *Ghat*.—For this each person was required to give a pinch of rice. This was collected and taken to

some devil's temple who was sure to eat the thief.

(e) *Karara*.—This was a triangular piece of wood over which some *mantras* were chanted. The piece was said to become self-acting and drag the performer to the house of the thief, even to the place where the property was concealed by him.

I witnessed this ceremony once in 1881, but the *Karara* failed and people wondered how it failed. Now we wonder how it could succeed.

Once when I was touring near the Pindari Glacier in 1897, I got a written application for permission to engage the services of a *Karara* man to detect a case of theft. It seems the cold air of the glacier and isolation enabled these people to retain their simplicity for a longer time.

(f) Burning a taper and blowing it or taking an oath on the water of the

Ganges or on the Hari Bans are still considered great oaths, but they are losing their former terror. Burning a taper and blowing it is still a favourite method of settling petty disputes in Gurwal, even in the law courts.

I witnessed all the above varieties of finding out stolen property in my boyhood. In less than thirty years I find them as things of the past. The coming generation will wonder how people could be so credulous or simple-minded. The study of the world's superstitions is the only method of correctly appreciating the evolution of the masses.

Superstitions always die hard, and England has not yet been able to dispense with the horse-shoe or the symbol of Jupiter to head prescriptions.

CHAPTER XXII.

RATIONAL EXPLANATION OF ASTROLOGY.

I have now to explain how the astrological illusion arose and how it still maintains its influence. By graphic illustrations I have simplified my task, but I admit that persons like the sage Lakshmi Das and Swami Ramanand are not numerous. Most of the astrologers are honest and respectable men, otherwise how could they have the courage to face the Europeans. They are men of conviction and sincerely believe in their acquisition. I shall take up the various questions in order :—

(1) Is astrology true or false ?

It is neither the one nor the other. It is somewhat like the forecast of the meteorological office (without a barometer). These are as often true as not. Can the meteorological reporter assure you that these will be correct ? But meteorology is founded on a rational basis and will not bear a detailed comparison with astrology.

I have said before that eclipses were the earliest foundations of astrology. Their irregular occurrence was a puzzle for the ancients. Primitive astrology was based on them. By a series of observations the ancients found that a cycle of eighteen solar years brought back the moon to nearly the same position with respect to her nodes, her perigee and the sun, and brought back the eclipses in the same order. This led them to believe that human beings also had a similar cycle, and persons born on the same periods of a cycle had a similar fate. Astrology is based on the observation *that the lives of certain men are similar*. The chapter on superstition will easily prove it. An astrologer's forecast consists of ordinary incidents of life, illness, prosperity, birth of children, disappointments, happiness, misery and death. Are not these common to all men?

Suppose we record the facts of the life of A who was born at 7-15 A.M. on a certain day. We note (1) he was married at 16, being a Hindu, (2) had 3 sons and 1 daughter, (3) was seriously ill at 17 and 35, (4) his wife died at 42

(5) one of his sons died, (6) got wealth at 27, (7) loss at 48, (8) father's death at 44, (9) grandson born at 52, (10) married a second time at 43, (11) died at 73 of high fever. We similarly record incidents of the lives of many other persons. After an imaginary cycle when the nine planets are again on the same signs of the zodiac, we find another person born about 7-15 A.M. We simply reiterate the incidents that had happened to A in his life. This is his forecast.

As the lives of many men are similar, and similar incidents happen to them about similar ages, it is quite possible that the forecast may be correct to some extent. Some facts will agree. By a lucky coincidence all may agree. We said he would get wealth, we did not say how much. He may get a pice or he may get lacs of rupees. But if none of the facts agree, which is most unlikely, cannot we persuade him that there must have been a mistake in observing the time? Did not Swami Ramanand tell Ram Dial, "Who the devil prepared this wrong horoscope?"

This is the rational explanation of astrology. The ancient astrologers observed the incidents of lives of several thousand persons to find out the cycle and arranged them on a basis depending on the astronomical positions of the planets. At first they arranged men into 27 groups according to the position of the moon in 27 Nakshatras. This agreed in some cases and failed in others. This system was dropped.

Then came the Greek astrology. We had 12 houses, 12 signs and 9 planets. By permutations and combinations, changing the conditions of planets, making them culminating or low, in their own houses or in "enemies' houses," taking $\frac{1}{3}$ rd or $\frac{1}{6}$ th of the periods, etc., we can get nearly one hundred thousand different varieties. The results appeared to be sufficiently encouraging for the simple reason of *apparent similarity in certain ordinary incidents*. Both the Greek and the Hindu astrologers worked day and night at their new discovery with wonderful assiduity. They must have exclaimed Eureka! Eureka! as they saw the solution of their problem. You cannot realise

their pleasure when they saw the vision dawn upon their mind that they had at last found out the key to human fortune-telling ; and this trebled their energies. I have some idea. When I was working to solve the great mystery I found that astrological results wonderfully agreed with the facts. I was delighted with the discovery and doubled my pace. I examined nearly one thousand horoscopes and tabulated the results for generalisation. The ancients and I worked on the same lines. Both were equally struck with the remarkable results of astrology which seemed to appear correct. Both increased their speed when curiosity was excited but came to different conclusions. Being fifth and sixth century simple-minded (Sat yug) men, they found that there was a close relation between the planets and human destiny ; but the formulæ had not been sufficiently worked out, although they made all possible permutations and combinations. But a twentieth century man will find that the whole fabric of astrology rests on the principle that lives of several men are similar and that the discovery

of the ancients was an illusion, a mere will-'o-the-wisp, which tempted them to do an incredible amount of work. The more I think of their labours to catch this phantom, the more I wonder what these people could not have accomplished had their energies been directed in proper channels. Having devoted their whole lives to this work they found retreat impossible and worked desperately at their task. Some of them were convinced of their failure. Did not the great sage Angira discard astrological superstition and say that one should be guided not by astrology but by "inspiration of mind"? (अंगिरा तु मनोत्साहः). The great race of astrologers is not only dead but buried long ago. Had a portion of astrology not been incorporated with the modern Hindu religion, it would have been a thing of the past. But this fact kept up the dying embers of astrology which the new Theosophic movement unintentionally fanned into fresh flames.

How it was possible to deceive educated people was that the subject was most complex and mysterious. I have great faith

in the educated people of India. They are the pioneers of future progress. They are capable of exercising sound reason if the *pros* and *cons* are clearly placed before them. It is creditable to them that they did not condemn astrology unheard without knowing what it was. Now that the subject has been made accessible to them so that they can easily examine their own horoscopes, I think they will refuse to be the dupes of Swami Ramanand or sage Lakshmi Das. It is by exposure and exposure alone that we can expect to achieve any reforms. Thanks to their exposure by Dickens the race of Messrs. Dodson and Fogg disappeared from England. It is a suicidal mistake to conceal our weaknesses for the sake of appearance. Social rottenness and weakness are like plague germs. Conceal them and you strengthen and nourish them. Mercilessly expose them and they die at once. I am sure that the days of Lakshmi Das and Ramanand are numbered, and these saints had better think of other modes of livelihood. Is it not a shame that in the United Provinces alone Ramanand

could boast of a strength of 11,511 besides 80 almanack men in the census of 1901? Is it not strange that in the small State of Tehri-Gurwal, out of a handful population of 268,885 no less than 3,185 people should be returned as diviners and astrologers in the census of 1901? These are the figures for independent professions. Many of the diviners have now entered Government service or taken up other professions. They retain astrology simply as a subsidiary source of income. For these reasons Ramanand's full strength in these Provinces cannot be accurately estimated. As soon as the educated people have realised the situation they will make it rather warm for Ramanand and his fraternity. They will boycott him and in some subsequent censuses we shall find him included among the "Disreputables." Some conscientious and energetic President of the Social Conference will pass a resolution to outcaste him. The newspapers will not publish his advertisement of forecasts as they do now.

CHAPTER XXIII.

HOW DOES ASTROLOGY RETAIN ITS HOLD?

I have shown that astrology is based on the Law of Similars. How the illusion is retained depends upon the abuse or illogical exercise of our judgment. A Magistrate will convict a man if three witnesses saw him committing theft. The thief may offer to produce three hundred witnesses who did not see him committing theft, but the Magistrate will pay no attention to this line of argument. So far the reasoning is logical and sound.

But suppose the thief produces three hundred witnesses who differ in no way from the three prosecution witnesses either in importance or in their powers or opportunities for observation. These people state that they saw the accused in a different station at that time, so that he could not have committed the alleged theft. If the Magistrate still convicts him, his judgment will be erroneous. Erroneous ideas may be said to consist in the fancies and opinions which are suggested to the mind in a confused, imperfect and ill-ordered manner.

An opinion or distinct image had already been formed in the mind by the evidence of the three witnesses who stated that they saw the accused committing theft. The three hundred witnesses simply made the image more and more vague and hazy ; but once an image is formed in the mind it is difficult to wipe it out altogether. In one second we can write anything on a paper, but in one hundred seconds, or even one thousand seconds, we cannot perfectly erase and wipe it out. The marks of erasure still remain. One prediction that turns out to be true, or *one thing that tells*, strongly prepossesses us in favour of the astrologer. If he makes twenty false predictions they are either not noticed or are easily condoned and ascribed to wrong calculations.

On similar laws of the human mind is based the theory of calumny or slander. An evil report will spread more easily than a good report. A slander is easier to believe than a good report.

“The evil that men do lives after them ;
The good is oft interred with their bones.”

Shakespeare.

There are scandals against certain women for no other fault or misfortune than their being more beautiful than others. In the human imagination beauty has always been pictured as beset with temptation :—

(*Cf. Milton*)—" But Beauty, like the fair Hesperian tree,
Laden with blooming gold, had need the guard
Of dragon-watch with unenchanted eye, etc."

No strong evidence is necessary to convict a police officer in the eyes of the general public. He stands convicted because he has opportunities and he is a human being. So it follows that whatever is alleged against him must be true. This is the philosophy of astrology as far as I can make out. I have quoted two English poets to show that I am not alone in my observations of human nature. I shall call this the Law of human prepossessions, which arise from vague experience.

Another important factor to be considered in this connection is what Professor Max Müller calls the Dialogic Process. It consists in transformation which mere repetition, conversation, or what is called oral tradition, will and must

produce in the description of facts as they really happened. Astrologers have been credited with extraordinary predictions. If we carefully scan these reports and separate from them the effects of this Dialogic Process, we shall find that many of the so-called miracles will become perfectly natural and intelligible.

For the propagation of such fallacious notions a particular condition of human intelligence is necessary. They are too advanced for a barbarous people who have no idea of taking any precautions against impending disasters. (I take *disaster* in its literal sense of bad stars.) They eminently suited the Indian people who had inherited a well developed intellectual organism more than one thousand years ago, but who still retained their extreme credulity on account of subsequent intellectual paralysis for want of exercise of their reasoning powers. This extreme credulity has been fully exhibited in the eighth chapter. Thus, astrology has adapted itself to a congenial soil. In the robust brains of the western nations it can never find room to exist. To go to Europe

is its death. For similar reasons plague germs came and settled in India. They find that the people have no sufficient stamina to resist them and they can safely multiply here. These germs indicate a low condition of vitality, as astrological faith implies extreme credulity and low reasoning power. If a plague germ enters the sound constitution of a European by any mistake, it finds that it cannot flourish there and is doomed to die. If a European dies of plague, his physical stamina is as low as that of a Hindu. If he believes in astrology, he is the last man of his race and might be useful as a boundary pillar to demarcate the line of average intelligence of the European and the Indian masses.

But the Europeans had their plague and also their full share of astrology. Tycho Brahe devoted several years of his life to it. Bacon believed in its existence. Luther's horoscope was prepared. But the Inquisition was a great check to its development for a time. Kepler indulged in predictions. Pascal was sceptic and says: "They say that eclipses portend mis-

fortunes because misfortunes are common, so that as some ill-chance often happens they are often right, whereas if they said that they portended good fortune, they would be generally wrong. They only assign good fortune to rare conjunction of stars, and this is how the predictions rarely fail."

In Europe the end of the world has been predicted several times. When a universal deluge was predicted in 1524, President Auriol built himself a Noah's Ark. In India the highest number of planets collected in one sign of the zodiac in 1898-99 and universal destruction was predicted, because their assembly in one sign was marked by the battle of the Mahabharat, as the astrologers said. The European astrologers, Cardan and Aretin, the divine, are now born in India as Swami Ramanand and Saint Lakshmi Das according to the Hindu theory of transmigration. In England Swift may be said to have given the death-blow to this infamous class, by his squib devoted to Patridge, the Almanack-maker. He predicted Patridge's death on a certain date, and in vain the latter

protested that he was still living. Even at the present day Mr. Leo prepares forecasts and conducts a journal of astrology. There are some in America who issue typed forecasts. I have read them.

It is therefore no wonder that astrology still retains its hold in India. It is impossible to prove that astrology is false. When one man says that A is B and another man says that A is not-B, both of them cannot be false, because A is either B or not-B. The durgah of Ghora Shah (Saint Horse) at Gonda beautifully explains this. A favourite horse of a district officer's reader died at Gonda. In old times the district officer's reader was a big man and he made a small tomb for it near the kutchery road. As years went by the tomb fell down and lay in a dilapidated condition. It happened that a villager had a case in court one day and halted near that tomb. "What a pity that the tomb is in a dilapidated condition and there is nobody to repair it!" he thought. "If I win the case I shall make a new tomb for the saint whose tomb it is. If I win the case at all I shall ascribe it to his blessing."

After some time the opposite party also went to court by the same road and halted under a tree in that very place, and he also decided to make a new tomb if the saint helped him in his case.

One must win the case, and the winner forthwith built a new durgah for this saint to express his gratitude for his help. On account of the imposing nature of this tomb many people light a lamp there. The reader, however, betrayed the secret that the saint was no other than his favourite horse, and so it is known as the durgah of Ghora Shah (horse-saint).

According to astrology there will be as many different interpretations of a horoscope as there are different systems. Each system is based on separate observations. So, one of them must give some correct results. But these results do not admit of general application. We can prove from a man's stars that he is the richest man, we can also prove that he is the poorest man. We can prove that he is long-lived, and we can prove that he is also short-lived. We can give original Sanscrit quotations so that any man

may satisfy himself. Astrologers quote authorities adapted to the particular case, and hence, the illusion cannot be disproved. People say that astrology can tell past facts correctly but fails to tell the future. What is meant by this? The contradictory statements can be suited to the past facts but not to the unknown future.

As the Europeans had plague and had illusions of astrology till Swift's time, my astrology tells me that we shall also be free from both in course of time. If not, what more proof is wanted that it is false?

But by the time we get rid of this illusion, the saddest tragedies will have been enacted in respectable Hindu households. Had I not witnessed some of the saddest cases myself, I should not have wasted so much time in these researches and in writing this book. I have no time of my own. The thieves and criminals are no respecters of Gazetted holidays, and one must be accessible at all times if he wants to do his duty. I shall just mention one or two cases.

I know of a boy and a girl who were born in the same neighbourhood at one and the

same time, so that their horoscopes were exactly identical. The moon was in Scorpionis N. which shows that the father of the person born under this star must die. The only way to avert death is not to see the face of the child. The girl was at once sent off to a remote village where she soon died for want of proper care. The boy, being the first-born, received better consideration. His father is still living and has seen his 76th year. That girl's father died lately, but whenever her mother saw the boy she was reminded of her girl and repented of their great mistake.

When I was a college student I became acquainted with the son of a rich Agarwal baniya of Agra. He asked me if I could suggest some methods by which he could get rid of his step-mother, because according to astrology her *Yoni* (see chapter XVI) was lion, while his *Yoni* was buck. So her evil influence was sapping his vitality and he would die. I had the greatest difficulty in dissuading him from his designs.

If I could quote all the instances of cruelty, torture and unhappiness which I have observed,

both in the hills and in the plains, due to astrology, I could write as big a book as the Mahabharat. These sufferings have made people callous and apathetic, and the bribes of the Swami have demoralised them. Many boys whose parents do not want to marry them are compelled to marry because the stars of some girls suit them and no others. They must be compelled to save some family from the degradation and sin of keeping unmarried girls. They might have been great men had they been allowed to follow their pursuits. Many old men would not have married small girls had not their stars tallied with their horoscopes, or had not their old age given them sufficient experience how to deal with the great sages Lakshmi Das and Ramanand who run these lottery offices. Many cases of polygamy are solely due to the fact that these sages suggested that the first marriage was likely to prove sterile, or that the horoscope suggested two wives. Having used my eyes and having been a keen observer of these evils for so many years, I should have been a criminal in

the sight of One who secs the tears of these girls in spite of their veiled faces if I did not make one honest effort to relieve their misery. My friends have advised me to follow the policy of drift and let astrology die a natural death. This is worldly wisdom. Personally, it would be an act of folly to spend money and time in writing and publishing this book and create unpleasantness with the masses. But I think it is no sacrifice for such a grand reward. If my exertions save the misery of even one Hindu girl, I am sufficiently rewarded. I have already discussed these theories with my countrymen and converted some of them to my belief. They are now as bitter enemies of Ram-anand and Lakshmi Das as I am. By publishing these views I may convert more, and it may be possible to declare a regular crusade. It is therefore certain that the publishing of these views will ameliorate the lot of thousands of the Hindu girls of respectable families and save several victims from the altar of superstition.

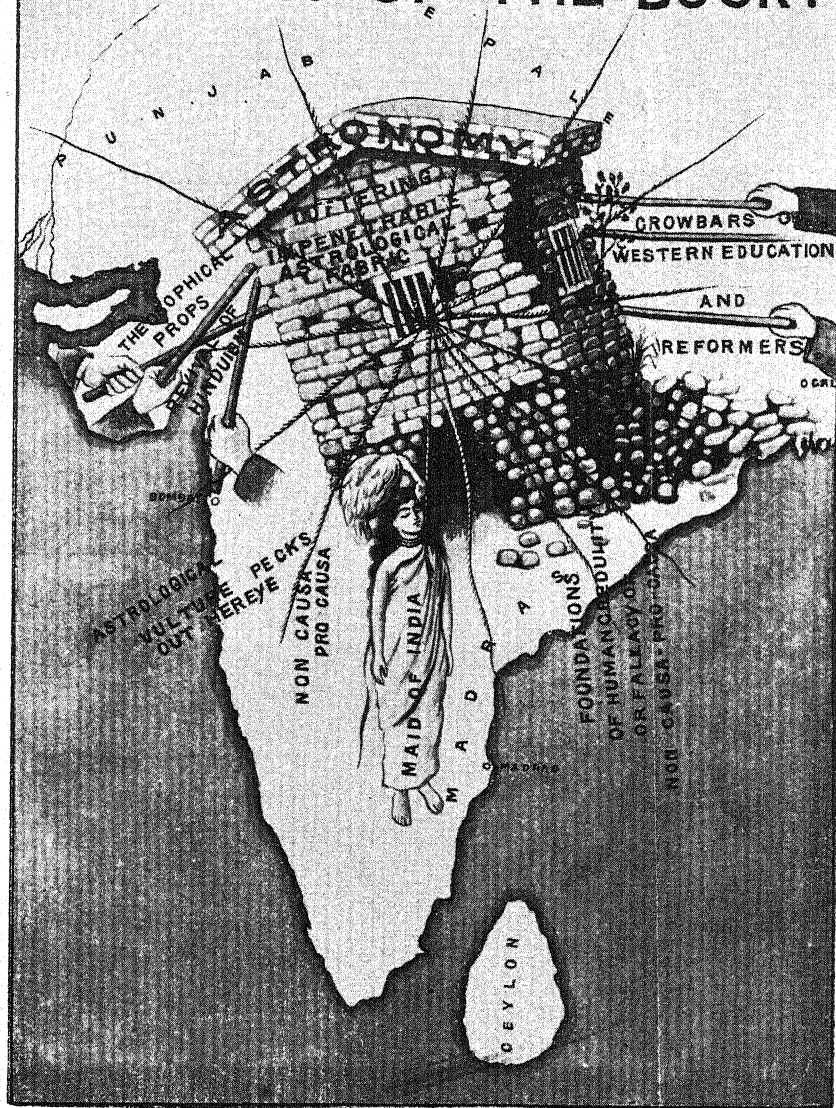
I write the book in English as I depend upon the reasonableness and broad views of the

English-educated people. When the thin edge of the wedge has been inserted and opposition has died out, I shall issue vernacular pamphlets. By that time I shall have many educated sympathisers.

According to the Hindu and the Theosophic ideas, all actions of a man's life are accumulated and nothing is wasted. They help him in the evolution of the soul. If this doctrine is correct, I look upon this labour as the greatest accumulation of my life. I am sure by the next census Messrs. Ramanand, Lakshmi Das & Co., Unlimited, will themselves be ashamed of their existence and hide themselves under some other callings. It will be my greatest consolation and happiness that I shall leave the daughters of India less oppressed and less miserable than when I was born. By the time I die I hope Ramanandism will be a thing of the past, and if I meet the soul of the girl who was thrown away at the suggestion of the astrologers, I shall assure her that she has been fully avenged. Who ever knew that we were suffering from such a loathsome disease which not only

arrested our development but also seriously impaired our vitality? Our great Lawgiver Manu says that all people who ill-treat their women perish and starve, because woman is the emblem of the goddess Lakshmi. Those who respect and well-treat them are happy and prosperous. The western nations respect their women. The educated Hindus have learnt to respect them, but how is it possible to love our girls in face of such unnatural customs? Their fate is unenviable, and it is for their welfare that I defy all unpleasantness.

SUMMARY OF THE BOOK.





CHAPTER XXIV.

ABOUT ASTROLOGERS.

How is it that the race of astrologers who have worked so much mischief and oppression is not yet extirpated by the Divine wrath?

I am a firm believer in the Law of Divine Retribution. The mills of Heaven grind justice slowly but grind it very fine. This law is as correct as that two and two make four. If a thief or a sinner were to die at the moment of commission, nobody would have sinned and all people would have been on the same moral level. There could be no test of merit. It is for this that the Mills are slow. But without that moral government of God, it would have been as impossible for the world to go on for so many thousand years as it would be for a country to get on without Law Courts and Magistrates. It is Righteousness that exalts Nations, while selfishness leads to degeneration.

But the ancestors of Ramanand were not inspired by selfish motives. They started their

work with the purest motives of research. Ramanand is a man of strong convictions. He sincerely believes in his science. The wilful perpetration of so much national wrong would reduce Ramanand's village to the condition of Sodom and Gomorrah and convert his wife to a pillar of salt even in this materialistic age. But for such men it has been prayed "Forgive them, Father, they know not what they do." So they live. They have no education and are actuated by honest convictions. There is no systematic bribery. Only a few Bundedins offer money in special cases. The average astrologer is true to his faith. He cannot be the subject of Divine wrath wholesale. As particular cases, however, we find that his daughters and daughters-in-law are widows and he has not a particle of domestic happiness himself. They are never in flourishing circumstances. Many of his brothers enjoying the highest reputation of their skill sorrowfully told me that they had spent their whole lives in studying Sanscrit and astrology and they were unfit to follow any other profession. If they

could earn even Rs. 10 a month by other means they would renounce this creed, as they were really disgusted. From two such gentlemen I managed to get the confessions recorded in a previous chapter.

Will astrologers die of starvation if this profession disappears?

Many kind-hearted persons have asked this question with some concern. It is a case of kindness misplaced. On this principle the thuggi and dacoity should not be allowed to be suppressed, because it means starvation to several families. Political economy shows that even undertakers could not die of starvation if people ceased dying. The astrologers are men with marvellous memory, quick power of perception and great energy. Their hereditary profession makes them very smart. They can almost read one's thoughts and their power of mental arithmetic is something wonderful. They are bound to excel in anything they turn their hands to. It will be impossible to beat them in examinations or to compete with them. At present their energies are misdirected and

they cram the whole fortune-tellers to save references to books. In twelve years they do not learn as much astrology as is given in this book, because they commit everything to memory and the works are written in a most complex way. They begin by wrong methods. I cannot but pity the lot of these people, and I am convinced that their descendants will bless me for leading them to the right path of prosperity and honour. I fully sympathise with these victims of illusion who honestly believe in the correctness of astrology and who still believe that false predictions are due to mistakes in calculations. May their descendants prosper under other callings !

CHAPTER XXV.

SOME ABSURDITIES OF ASTROLOGY.

Are there any more reasons to show that astrology is inconsistent with sound reasoning and judgment ?

(1) Carefully prepare the horoscopes of a few European boys and girls born in India. Take them to the best astrologer and ask him about their marriages telling him to quote authority. About girls he will say that they will be married in their 8th or 9th or at most 11th year. About boys he may say that they will be married at 12 14 or 16 and may also say that some of them will have two wives. As the horoscope merely gives the position of the planets in the signs of the zodiac at the time of birth, it will be the same for the European and the Indian children. The forecasts will be exactly like those of the Hindus on whose life-incidents they are based. It is *impossible* for any astrologer to distinguish a Hindu's horoscope from that of a European and quote authority.

(2) The third compartment gives information about brothers and sisters. A man, *e.g.*, has four brothers and two sisters. All of them should have the same planetary influence in the third compartment. As a matter of fact they often differ widely. One who does not know them will say that one has several brothers, the second has none, the third has sisters only, and so on.

(3) अनिच्छन्ने यदा भानुः भानुच्छन्ने यदा शनिः ।

सद्य एव भवेन्मृत्युः शंकरो यदि रक्षति ॥

“If the sun is in Saturn’s house (Capricornus and Aquarius) and Saturn is in the sun’s house (Leo) the child dies the instant it is born even if God protects it.” Saturn remains in Leo for full $2\frac{1}{2}$ years once in 30 years. Therefore once in 30 years there will be two consecutive years when all the children of the whole world die instantly, if born from the 13th January to 14th March. This is the generalisation of the astrologer’s observation. It is clear that he never took pains to generalise his results. As a matter of fact, I have seen several grown up people born in such times. We never heard of

such two months. Astrologers will say that some planets may have good "sight." Is a planet's sight stronger than God's protection? I can also show cases where no planets have good "sight."

(4) In the forecasts of rich men the astrologers write (I have seen several cases) that their greatness or prosperity is due to Saturn being *Uchha* (culminating). By generalising this it follows that all men born in $2\frac{1}{2}$ years when Saturn is in Libra, will have the same culminating Saturn, but many of them are in abject poverty.

(5) From the sign and planetary influence of the 1st compartment astrologers tell whether a person's complexion is black or white. Do all Europeans, Russians and Americans have the same sign or planetary influence in the 1st compartment, while all the negroes have *Ketu* or other planets? But in India we have some people fair and others dark and therefore the astrologer has made such an absurd rule.

(6) I have collected horoscopes of widows and I mix them with those of married females.

I challenge any astrologer to find out which belong to the widows. I shall reward him. It is impossible.

(7) Astrologers publish a forecast of rise and fall in prices. If they could know this beforehand they would have become millionaires by trade and would have no need to prey upon you.

Once, three boys were told by an astrologer that they would fail in an examination. They gave up study. The headmaster sent for the astrologer pretending that he had great faith in astrology. He horse-whipped him in the presence of the boys and said, "He never could know what he was to expect in my house. How can he know of your passing?" The boys took heart and two of them passed their examination.

(8) Astrology says ग्रहे चंद्रे भवेन्मृत्युः वामेचंद्रे धनं दक्षिणे सन्मुखे अर्थं लाभाय । "You die if you travel with the moon *opposite*, you succeed if she is *in front*" If your age is *fixed* by the positions of stars at your birth how can you change it? How do the auspicious and

inauspicious moments change the effect of your actions of previous birth? What is the merit or demerit in finding the moon's position that may counteract the influence of Karma? Be consistent. It is blowing hot and cold with the same mouth and a reasonable man ought to be ashamed of it.

(9) When everything in life is fixed and unchangeable how can an astrologer change it? What does it matter whether you marry in Nari-Veda or in an "inauspicious moment"? Either say that the events of your life are not fixed and you have free will, in which case discard astrology which preaches contrary views; or say that these events are fixed and unchangeable and dispense with the astrologer because he cannot avert the decree of Fate by his skill.

(10) Could he know the auspicious moments or fortunate girls do you think that he would not like to avail himself of his skill? Why are his daughters and daughters-in-law widows? Why is he so abjectly poor?

(11) What have you gained by his help? Are there fewer widows in your society? The

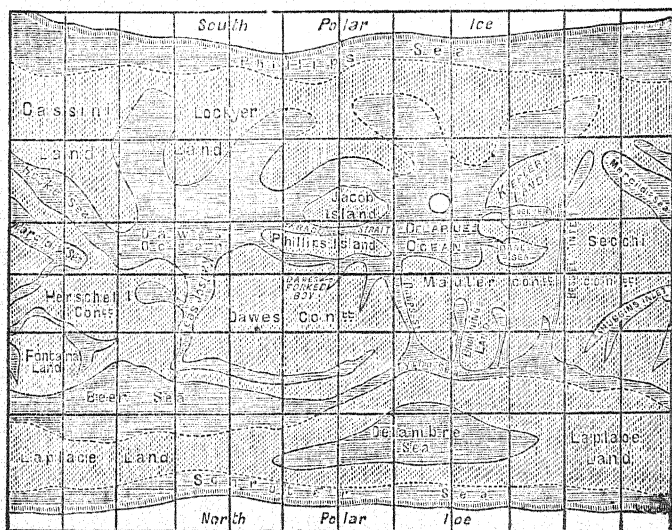
census tables show that the highest number of widows are among the Hindus. You will say that they have no widow-marriages but you are wrong. The bulk of the Hindus have *Karao* or widow marriage. Only the highest classes who are fast declining have no widow-marriage, but they are few in number. They cannot perceptibly affect the percentage.

If the Hindus have no widow marriages, have they no widower marriages? We saw an old Bandedin buying hair-dyes to marry a girl of 11 years. We find the number of the Hindu widowers 676 per 10,000 while the Mahomedan widowers per 10,000 are 597. Thus the Mahomedan marriage without astrology shows better results. The number of Hindu and Mahomedan widows per 10,000 for the United Provinces is 1,743 and 1,483 respectively. The Hindu widowers are most eager to marry even in advanced age in the hopes of leaving somebody to mourn their deaths.

Woe to the Hindu girl who has Mars in I, IV, VII, VIII and XII compartments of her horoscope! Neither her beauty nor her father's

wealth will procure her a suitable match and she must be a victim of some old Bandedin of 66 and bound to become a widow within ten years or so, at the most, and make a substantial addition to the astrologer's credit. Did not Lakshmi Das say that she would be a widow when she was born?

But the greatest proof of the falsehood of astrology is the planet Mars. He has been the



Mercator's Projection Chart of Mars.

mute witness of so much indescribable misery to the most tender dumb Hindu females in his name. What better proof of the utter impotence of Mars is required than the fact that he has not poured the waters of his Dawes' Ocean to wipe out the whole of India in one deluge ?

CHAPTER XXVI.

CURIOUS PSYCHIC PHENOMENA TO PROLONG OR SHORTEN HUMAN LIFE.

From times immemorial astrologers have been credited with predicting death. They have done wonders in this line and converted even the most sceptic. They have not only told the year of death but in some cases the month and even the date with the most marvellous accuracy. This forecast of theirs is known as the Naryan. I am a firm believer in the truth of the Naryan and I have heard of several authentic cases. Does not Ram Dial assure me that his father's age was fixed at 76 by Swami Ramanand's father, which turned out to be quite correct? What reasons have I to disbelieve such a respectable man? I am convinced that the Naryan very seldom fails. I have known only one case of its failure.

For the fulfilment of this prediction the astrologer is not indebted to astrology but to a

different science, Psychology. I read in one of the books of my school days that the words "Thou shalt die this night" were written in phosphorescent letters, as in the vision at Belshazzar's feast, on a wall of the sleeping room of some person. When these letters became luminous in the dark hours of the night the person thought that it was God's Hand and his heart ceased to beat. So Ram Dial's father was strongly impressed with the fact that he was to die in the 76th year and it was natural that his heart responded to the strong mental impression. The only failures are those cases where the astrologers have to deal with very strong-hearted men. I know a man who has gone to the Ganges at Hardwar for the sixth time in his life to expect death but who had to return home alive, because his heart was very strong. His son has now given notice to Swami Lakshmi Das that he will no longer tolerate such inconvenience and will sue him in a law court. I also know a man who had expected his dissolution last year at the age of 74 and was preparing to go to the Ganges to await death when I thoroughly shook

his belief in astrology and explained to him that the phenomenon was purely psychic. The result is that he is still alive.

Astrologers always refuse to make this calculation (Naryan) for young men in good health. Their subjects are old and dying men generally, and their enemies are men with strong hearts in whose cases their predictions turn out to be false. Weak-hearted men bring them credit.

But astrology has not been an unmixed evil. If it has shortened some people's life, it has prolonged life in a few cases. I know an old man of 88. He has neither led a good life nor enjoyed immunity from disease. But he has a firm conviction that he will die at 94 because an astrologer told him so. The result is that he still lives although healthier and stronger people including his own son, are dead. It is thus clear that it is possible, within limits, to live by auto-suggestion as well as to die from it.

A pretty story is told in this connection. Once, a king's death was predicted within six months and he was much dejected. His wise minister summoned that astrologer in the king's

presence and ordered him to prepare his own Naryan or date of death. The astrologer said he was to live 15 years more, when, at a signal from the minister, he was beheaded. The minister thus easily persuaded the king to put no faith on an astrologer who made such a false calculation of his own death.

The researches of the Hindus in psychology are remarkable. Mesmerism, hypnotism and suggestion-cures were known to them from very old times. I could not have believed a few performances of some adepts if they had not been described by reliable witnesses. Nothing so much tended to enhance the popularity of astrology as the psychic powers of the Swamis. I hope to devote some time to this subject, if possible.

CHAPTER XXVII.

ASTROLOGY IN ITS PSYCHOLOGICAL AND ETHICAL ASPECTS.

The study of astrology thus clearly reveals to us a diseased phase of the human mind. If we are good men it is simply because our "stars" are "good" and we deserve no credit on that account. On the other hand, if we are "fools and knaves by heavenly compulsion"* and "spherical predominance" there is no choice—we mean *conscious* choice—left to us. In other words, *will*—in the narrower sense of the term, by which we mean the power of consciously choosing, etc., and which chiefly distinguishes men from the brute creation and other non-moral beings—is wanting in us.

Man is no longer responsible for his actions. "The stars"—material bodies—are answerable for them. The matter is not mended by saying that it is not the material bodies but their

* Shakespeare's King Lear.

presiding divinities who mould our destinies by governing our whole course of life. By this sort of forced explanation we do not explain anything but simply seek to veil our own ignorance. No man can, with any justice, be said to be good or bad so long as he is supposed to be a mere tool, so to speak, in the hands of the stars.

In a sense we may be said to be good or bad just as we speak of good or bad tools, but that is not the ethical sense.

Humanity is thus degraded to the class of non-moral beings. And as there can be no free moral beings who exercise a conscious choice and in their choice realise, or fail to realise, their highest self, there can be no science of ethics.

Thus we see that astrology introduces a sort of anarchy in the sphere of morality and—as we shall presently see—in that of religion, for, instead of believing in a *personal* God who is Omnipotent, Omnipresent and All-righteous, whom we should worship, we believe in so many planets which govern our destinies by imposing their material “influence” on our will—if we could still be said to possess such a thing as *will*.

The fact that such an absurd thing is still believed in by many educated Hindus might be attributed to the influence of feeling—the conservative element in us—grounded on what has been believed in for so many generations. It always takes some time for feeling to disentangle itself from old ideas and to accommodate itself to new ones; this is due to the “inertia” of feeling.

Such an irrational faith can only be embraced either by a people in whom reflection is not yet roused or who are mentally diseased. Indeed in the latter case the whole thing might be brought under mental pathology.

But a highly civilised people such as the ancient Hindus cannot be charged with intellectual dullness. How then could so speculative a mind—a mind so subtle, so versatile in other respects—be engrossed in the darkest superstition—such as faith in astrology has been shown to be?

Here we have an instance of a want of symmetry, as it were, in conscious life. While the Hindus developed the other sides of their

mind, *viz.*, cognition and feeling to an abnormal pitch, their *will* could not keep pace with the former and lagged behind, except in the case of a few individual *Yogis* who developed wonderful psychic powers. The enervating heat of the Indian plains and want of ambition relaxed and impaired their nervous system and weakened the will. As mind and body are intimately connected, a weak will, in its turn, relaxed their physical vigour by causing aversion for work and thus left these people, their posterity and their country for ever at the mercy of foreigners. A subject people cannot exercise their will freely. The result was a further weakening of the already weak will which re-acted on all their other faculties. Thus it comes to pass that people see the absurdities of astrology and yet take no trouble to shake off its yoke.

This morbid condition of the will goes a great way to account for their insatiable longing for eternal rest (Nirvana). The highest ideal which the Budhistic philosophers set before themselves was a state of quiescence, a state of absolute

inactivity, such as psychology shows us to be impossible when there is consciousness. Such a state of mind could only be reached through the cessation of consciousness—through its own destruction. The pessimistic views of life and even the daily charities of the Hindus betray the same weakness of will. Want of enterprise and a blind obedience to custom are also due to the same cause.

But by judicious exercise it is possible to strengthen the will-power to almost any degree. A weak body can become strong, why not a weak mind? But unless we take to heart the truth so beautifully expressed by the poet, there is but little hope for us:—

“ A man is his own star.
Our acts our angels are,
For good or ill.”

CHAPTER XXVIII.

CONCLUDING REMARKS.--HUMAN DEGENERATION.

We have seen in the previous chapters that astrology is simply a record of observations. If these observations are based on logic, astrology becomes a true science. But if they involve the "Fallacy of *Non causa pro causa*", they simply mislead us. We have seen that such astrology has prolonged as well as shortened life. It has condemned certain girls to widowhood because they could not be wedded except to an old Bundedin with one foot already in the grave. It condemned others to remain without fathers-in-law, or brothers-in-law, because men naturally hesitate to arrange an alliance for son or brother with a girl whose horoscope bodes disaster to her father-in-law or brothers-in-law. What more is required to produce in a nation strong fatalistic beliefs and unprogressive conditions ?

This astrology failed because it was based on individual observations and not on legitimate

generalisation. History and statistics are the only means for the study of true astrology. * The stars are merely useful for estimating time. In the second chapter we have deduced Laws of Population simply to indicate the true road to astrology. They will be correct or false according as they are sufficiently general or the reverse.

A student of such astrology is confronted with curious problems. Is Human Intelligence advancing, or occasionally retrogressing? Let us take a bird's-eye view of the world, suppose from a safe seat in the moon.

We see the Chaldeans, the Chinese, the Egyptians and the Indians trying to excel one another in their astronomical researches. We see the Aryan Buddha converting the non-Aryans of the North, and the non-Aryan Christ converting the Aryans by way of return. We see the Chinese inventing astrology† and sending it to India through the Greeks; and we

* In this chapter astrology will be used in a wider sense, as the art of drawing correct inferences.

† *Vide* the 4th chapter of this book

see the Indians growing opium and sending it to the Chinese as if that were a fitting reward. We see the Great Tamarlane's grandson, Ulugh Beg, constructing a gnomon to determine the correct obliquity of the ecliptic and preparing a valuable catalogue of fixed stars. We see his representative of to-day in Turkey. We find the Syrian prince, Mahomed-Ben-Geber, correcting Ptolemy's astronomical tables by his own observations and a Danish prince, Tycho Brahe, doing excellent services to astronomy. We find several kings of India solving intricate problems of astronomy and we see their representatives of the present day. We are constrained to ask "Is human intellect progressing or retrogressing?" The study of astronomy is very difficult to-day even for a twentieth century graduate struggling for existence, but it was natural and easy for princes rolling in wealth some thousand years ago! Is it Evolution or Degeneration or what?

From our seat in the moon we hazard the following observations :—

If a man runs a race he must feel exhausted and take rest in proportion to his exertions. Men make nations, and the same law holds for the latter as for the former. In his History of the Four Georges Mr. MacCarthy observes that not one of the world's great soldiers was destined to have a great soldier for a son. Alexander the Great, Hannibal, Julius Cæsar, Charles the Twelfth, Alexander Farnese, Clive, Marlborough, Frederick, Napoleon, Wellington, Nelson, Washington, left to the world no heir of their greatness. In fact few of them had any sons. The future historian will perhaps add some distinguished generals of the Indian Army to the list. It would seem that soldierly perfection exhausted itself in the process. The future observer from the moon will be privileged to extend his observations to Sandow's sons and grandsons. The race of Achilles, the sturdy Spartan soldiers who devoted their whole lives to national physical development proved weak enough to be beaten by the Turks, and so furnished food for Lord Byron's reflections. We thus see that no amount of

physical progress and civilisation is a sufficient guarantee against subsequent exhaustion and degeneration.

The same laws apply to mental exhaustion. No intellectual giants of the west from Aristotle down to Shakespeare, Milton, Newton and a host of others, have left representatives to succeed them. The Great Mahomet left no sons. It is generally the pigmies that propagate and not the giants. Therefore the kingdom of the future belongs to the pigmies and not to the bald-headed, spectacled, corpulent politician whose race of life is nearly run, as we said in the second chapter. The great intellectual giants of India produced exhaustion in proportion to their greatness. The race of mediocrities that succeeded them was selfish. As they could not maintain their former position by their real worth, their selfishness led them to devise special means to retain their influence by keeping other people in the dark. It was the struggle between the patricians and the plebeians, but the former did not act up to their best conscience. The result of this selfishness

was that the patricians were dragged lower down by the Law of Association. This law shows that if two people of unequal civilisation associate together for a long time they imperceptibly exchange some qualities, which exchange is proportional to the period of contact.

In this position of stagnation we would have gone on for centuries but for the fortunate advent of a higher type of Brahmins from the west. Had they so chosen they might have followed their Indian predecessors and excluded all western science and language from us, but they could never have got the first place among the nations of the world. However high a nation is placed above the nations around it, there is a higher and far more exalted position within its view. The progress of the human race is inconsistent with the progress of individual nations so long as there are people to drag you down to a lower level by the Law of Association. Nation after nation has perished and fallen on account of a development which has been unduly accelerated by unnatural

causes, selfishness, etc. But development is more durable where it is gradual and natural. A people who have such a development not only continue in their course of progress but also exercise a beneficial influence on their environment.—Human evolution is like a lamp from which many others may be lit without lessening the light of the original source.

The ancient Hindus realised the highest and noblest ideals. But their selfish successors, the products of exhaustion, ruined us. According to our ancient ideals a patriot is a selfish man unworthy of respect. A true Hindu can never be a patriot. He can never think of benefiting one nation at the expense of another because a few years hence he may be born in that other nation. He never prays for his daily bread, but his national prayer is for the peace and prosperity of the whole universe. (Dyos shanti, prithivi shanti, etc.) If there is peace in Europe, or he sees Englishmen well-fed and gay, he thinks that a portion of his prayer has been realised, and he derives great satisfaction from the fact that in this world of

misery some of his brothers at least are happy and give him no cause for anxiety. The Mahabharat says that high-souled men regard the people of the whole universe as members of their own family. The realisation of this glory was reserved for President Roosevelt when his heart bled for the dying Russians and the Japanese. God made him great and he proved to the world that his greatness was not due to mere luck but to genuine qualities.

We see that the same jealousy and fear of the "foreign devil" ruined China. Jealousy is an evidence of exhaustion and a narrow horizon. The resources of the world are infinite, as infinite as the stars above. Sir William Ramsay has shown that over any one square mile of the earth's surface there is enough nitrogen in the atmosphere to afford nitrogenous food for all the wheat wanted in the world for sixty years! For men of limited horizon there is not enough bread even for their own nation. Rise higher and there is enough to feed the whole world. Astrology proves that selfishness

and jealousy are always forerunners of coming deterioration. Did not the same thing happen to the Hindus of the tenth century for all the past exalted ideals of universal brotherhood?

It might be doubted whether the Hindu greatness of the prehistoric times was not, after all, a myth. How could the descendants of such highly advanced men become so superstitious? To remove this doubt we shall quote the description of the country of "Imperial Cæsar" as given by the Rome correspondent of an English paper.

"Apulia, the richest region of Southern Italy, seems to have been suddenly invaded by a wave of virulent superstition, and there are even cases of what is termed collective insanity and wholesale religious mania. At Cerigonla, for instance, after a cyclone, the population made elaborate preparations for the end of the world. There were still more painful scenes at Triggiano, where the people went absolutely mad. In some unexplained manner

a rumour got into circulation that, on account of the Queen being affected with acute anæmia the King had ordered the blood of children to be collected in order to be given to Her Majesty. Thereupon the parents armed themselves with picks, spades, sickles, scythes, knives and other implements, and repaired to the public school, where they demanded that their children should be handed back to them at once."

A righteous and spiritual nation is the longest lived. Too much ambition brings unhappiness as too much feeding brings over-nourishment. In the latter case the mere weight of tissue becomes an impediment and obstacle, and the person loses elasticity and power to resist fatigue. If the Hindus could shake off their superstition and improve their education, they could still be the happiest people in the world. Their number, their birth-rate, their plain living and simple habits are all in their favour. They have been praying for the peace of the whole world, without knowing the meaning of their Sanscrit

prayer. When they know and realise what they are doing they will find their souls really enlarged by this most elevating thought. They will rejoice at the prosperity of the Englishmen and believe that God sent them here on account of their good prayers and good thoughts. The Hindu does not envy their well-earned greatness, which is a legacy of a higher standard of morality of their ancestors, who have invested twenty million pounds in the abolition of slavery alone. Their greatness proves the truth of the Vicar's parting advice to his son : " These two lines in it are worth a million — *I have been young, and now am old; yet never saw I the righteous forsaken, nor his seed begging their bread.*" Therefore if we spend even half of our energy which is wasted in self-aggrandisement, in doing good to our fellow-creatures and in alleviating human suffering, we leave the richest legacy and ennoble our souls. It is the safest investment, while the loftiest palaces you construct may prove a tomb for your descendants within one second of an earthquake.

Material prosperity reduces the struggle for existence and thus brings deterioration as an inevitable consequence. There is no real incentive to work, without which there can be no progress. A genius fails to become the progenitor of a race of geniuses chiefly on account of his own exhaustion, but sometimes because he amasses so much wealth that his children have no need to work. Thus it may be boldly said that people on the highest rung of the social ladder have always a tendency to slip down because they have satisfied their curiosity—while those lower down the ladder have always a chance to rise. They have everything to gain and nothing to lose. The same idea is perhaps expressed by "the last shall be the first and the first shall be the last" in the Bible. The perfect man serves only as a model. He never propagates a race of perfect men but is simply intended to lead others to progress. The perfect Man of the Bible served only as a model. *The lower ranks advance by the elimination of the highest type.* The same laws * apply to nations.

* These laws may be regarded as belonging to *Higher Astrology*.

The ancient Hindus, Egyptians, Babylonians, Phœnicians, Chinese, Greeks or Romans made wonderful progress in several branches of knowledge. They became wealthy—accumulation of wealth being a necessity to guard against the uncertainties of old age or times of trouble. But eventually they slipped down. Their greatness only served as a model for the tardy European nations to follow. The Europeans not only profited by their acquisitions but made independent progress of their own along different other lines. The despised Japanese followed the European model and defeated the Celestial Empire.

Thus all people of the world get their chance to rise, which proves the Divine Justice, the Equality and Universal Brotherhood of Man. The seventy thousand coolies of the Transvaal will produce several Mandarins in course of time (it may be after several centuries), while the present race of the Chinese Mandarins will become extinct or deteriorated by the Law of Advance of Lower Ranks and Elimination of the Highest Type. From the humblest origin

can come the greatest men like Abraham Lincoln or Martin Luther. The race of men of the highest culture who wrote our Sacred Books, philosophy and astronomy, disappeared from India. Our Catholic religion enabled us to include all the Aborigines, non-Aryans or Dasyoos (against whom we waged such bloody wars) within our own fold. We became one people loosely termed "Hindus." Had Christ and Mahomet been known to Ancient Hindus they would probably have been included in the list of the *avtars* of the Deity.

The ancient Hindus knew this Law of Elimination. To avert these dangers they prescribed endless charities and gifts. When Kautsya went to King Raghu, the ancestor of Rama, he found him poor, as he had given away all his wealth to the priests. Rajas used to weigh themselves against gold for distribution to the Brahmins of Muttra, etc. These places of pilgrimages have become hot-beds of demoralisation. Life for these Brahmins meant no struggle and they speedily degenerated. As they monopolised learning, the degeneration

of the intellectual class was the worst misfortune that could ever befall a nation. There were no guides left. As degeneration advanced, the recipients asked for more and more favours. Thus while Europe created manufactories for industry, we created manufactories for paupers and beggars in all our sacred places.

The so-called protection or favouritism is thus a clear admission of degeneration and an attempt to perpetuate deterioration. A glass-house plant is always delicate and can never compare with the *Shorea robusta* (sal) which defies the rough weather of forests. The sham patriots who clamour for extended patronage and special favours for their people in the vernacular papers are therefore digging graves for their own national greatness or progress. They would cripple their resources for ever. Our Indian Judges, JJ. Telang, Ranade, Banerjee, Tyabjee and others, were no glass-house plants. They rose by dint of genuine merit and not by the back-door of favour. So did our celebrated lawyers and doctors. The Israelites and the Brahmins claimed especially favoured

positions among the children of men—with what results we already know.

People who rely on favours and patronage always complain that the bar is overcrowded or there are too many claimants for the services. "What to do with our boys?" is their puzzle. For men of genuine merit and self-reliance *there will always be room enough at the top*. Men of parts will be made judges, will command extensive practice as lawyers, doctors, engineers or writers, in spite of all the overcrowding from which the mediocrities alone will suffer. The study of astrology has shown that all nations, whether the Hindus, Tartars, Arabians or Chinese, are capable of taking a high polish; even the Negroes can produce a Booker Washington. A Tartar prince could correct Ptolemy's astronomical tables. They have allowed their powers to rust by disuse.

This eliminative process is not visible in a few years or in a few centuries, except to the most careful observer. A study of the world's history from the oldest times is necessary. Where are the lineal descendants of our national

heroes Rama, Krishna, Arjuna, Karna, Prah-lad, and others? or where are the direct des-cendants of Roger, Bigod, King Alfred, Richard the First or William the Conqueror? If Plato could produce a race of Platos, his representa-tives of the twentieth century would have vied with angels in intellect! But of course it is possi-ble to indefinitely delay this process and this is known as Conservation.

The truest conservator is Religion. The Hindu religion insists on daily cold water baths, endless charity, fasting, breathing exercises, cheerfulness, truthfulness, forgiveness and other austerities to ward off the effects of overgrowth or undue advantages of wealth. The Koran praises similar virtues. The religion of Christ is humility itself. It leaves nothing to be desired. There is more wisdom in a few pages of the Proverbs, or Ecclesiastes than one could otherwise pick up in his whole life. But the world is gradually getting too rationalistic. People are guided by the letter of the law and ignore the spirit. The Almighty Dollar is the order of the day. In their mammon worship

people lay religion aside as something fit for the old housewife only. Many people are Christians simply on account of birth, just as a Brahmin (a knower of Brahma or the Vedas) owes his caste to mere birth and not to his knowledge of the Vedas. So other methods for conservation have to be devised and considered.

We see the Englishmen guarding against such dangers by two means :—(1) By encouraging national sports and games to check physical deterioration. As habit is second nature, athletic sports have now become the natural expression of the English character and temperament. (2) By raising the standard of living so as to create an artificial poverty. The human organism has always a tendency to rest and inaction, and waits for an opportunity to relapse. This has not yet been given it in England, although there was recently a Royal Commission to enquire into the reputed physical deterioration.

The method of averting physical degeneration by artificial sports failed in Greece and China. Neither the Olympic games nor the

football and polo of the Chinese (see Professor Giles' Researches in the Nineteenth Century about the origin of these sports) were of much consequence. Posterity alone will know how they succeed in England. At present no less than 500 men fall out yearly in the British Army from weak hearts and other physical defects, and in London alone we learn that 600 people annually go insane.

The artificial raising of the standard of comfort is a war against Nature. It has killed nearly two per cent of the unborn (*i.e.*, reduced the birth rate) and produced recruitment difficulties. It has poisoned their systems with too much nicotine, alcohol and theine, which make the nerves too irritable.

Prosperity not essential
to happiness.

How many Englishmen in good circumstances have blown out their brains because life became intolerable? The poorest Indian peon on Rs. 5 per month finds life very enjoyable and mutters charms in temples to prolong it, while several rich Englishmen, from Lord Clive downwards, have not been able to tolerate the worries of life and

have committed suicide. Were their lives happier than that of the peon?

Leaving England we turn our eyes to other European countries in search of happiness. They rest on Russia and we see the Bielostok massacres and other blood-curdling atrocities. The peasants are groaning under official oppression and the officials are dying of anxiety for their personal safety. They dream of their legs being blown twenty feet into the air and scream in their sleep. From prince to peasant everywhere we find nothing but intense wretchedness and agony, and we swiftly turn our eyes westward in disgust.

Ah! We see real signs of happiness. Such pomp and pageantry, such gorgeous State equipages of the Grandees of Spain, such crowds of princes in gayest costumes, we never witnessed before. We see preparations for a real bull-fight to celebrate a royal marriage. Our heart leaps up in expectation of happiness, when lo! we see the tears of the beautiful Princess, her wedding dress red with blood, and several nobles killed or groaning piteously. We involuntarily cry

and shed bitter tears we know not why. Ah Moral! how cruelly hast thou deprived us of a few hours' genuine happiness? Who could have suspected such a desperate and vile act from a rich and educated young man like thee? In vain shall we look to thy country for happiness.

We turn to Austria but the shades of the murdered Empress forbid us to look for happiness there. For similar reasons we find Italy ineligible. We see a Servian palace, but the gruesome sight makes us shudder. King Alexander and Queen Draga are lying on the ground moaning. They are bathed in blood with eyes staring fixedly at the ceiling as if appealing to Heaven. The conspirators are finishing their work with revolvers and dripping swords. The sight makes us giddy, and in despair we select the chief town of one of the most prosperous European countries for observation.

In Berlin we find "The amount of murders and suicides at present committed in Berlin is simply appalling. Of the latter there are two or three reported in every daily paper, most of the people being quite young. . . . When she came

back the girl was dead, having poisoned herself with a bottle of cyanide of potassium. A number of old people make away with themselves on account of *Lebensverdruss* or weariness of life; but a very large majority of suicides are committed by young lovers on account of some apparently trivial disappointment or misunderstanding, or by mere girls and boys who consider themselves ill-treated by their parents or insulted by their teachers. Poison is the favourite medium—Lysol for choice.”—(“Pioneer,” May 1906.)

Is there more contentment in the self-governing countries, the Republics? Shall we speak of the assassination of one of the noblest men that ever lived in the world, we mean President Lincoln? or shall we speak of Presidents Garfield, MacKinley or Carnot, or the reported designs on the life of President Fallieres? We think we have already said enough.

Is this happiness? Can happiness and Anarchism co-exist in any country? The instinct of self-preservation is supreme in all

living beings. None but the most miserable and unhappy man can overcome it. The glitter of the European civilisation must not be taken as an indication of happiness. Prosperity and happiness have often as little connection as knowledge and wisdom. Although England is rolling in ease and affluence, yet we see the Hyde Park demonstration of several thousands of the unemployed !

What happiness India has enjoyed we may give in Professor Max Müller's own words :—

“ I confess it has always seemed to me one of the saddest chapters in the history of the world to see the early inhabitants of India, who knew nothing of the rest of the world, of the mighty empires of Egypt and Babylon, and of their wars and conquests—who wanted nothing from the outside world and were happy and content in their own earthly paradise—to see these happy people suddenly overrun by foreign warriors, whether Persians, Greeks or Macedonians, or, at a later time, Scythians, Mahomedans, Mongolians and Christians, and conquered for no fault of theirs, except that they had

neglected to cultivate the art of killing their neighbours."

"And when we have made our home on earth as comfortable as it can be made with steam and gas and electricity, are we really so much happier than the Hindu in his primitive homestead?"

The learned Professor might have spared himself the sense of sadness. Society was in an advanced stage of degeneration, because there was nothing to stimulate the people to exertion. Some strenuous exertion is indispensable for physical and moral progress. Had it been possible for Providence to comply with the good-natured Professor's wishes, the Hindus might have been dwarfed physically and intellectually. The various inroads were probably intended to rouse them from slumber.

The peace and security conferred by the British rule, and their paucity of wants, resulted in a rapid increase of population with no regard to prudence. The marriage of immature children produced weaklings who had no power

of resistance. The Hindu joint family system encouraged the living together of large families in a small house in a stifling atmosphere on slender means. Not only were they under-fed but also deprived of the greatest bounty of Nature—a full supply of oxygen for the lungs. To this were added the effects of a relaxing climate. Thus, the Hindu method of contentment failed altogether and produced degeneration.

But the European method of artificially raising the standard of personal comfort has not been an unqualified success either. It means a waste of valuable money, which only deprives the people of the power of endurance. In Great Britain £180,000,000 are annually spent in alcohol alone! If the amount wasted in alcohol and tobacco were devoted to bettering the lot of other people, it would have secured better health and nerves and sweeter domestic happiness. This will be the ultimate goal of the highest civilisation. Happiness, through its own excess, leads to unhappiness and there is much truth in the *Nemesis* of the ancients.

"If Gods do not misfortunes send,
 Listen to the counsel of a friend—
 Call on thyself calamity."—(Polycrate's Ring.)

The present English method is an improvement, but it is too artificial. Herein lies its weakness. If Englishmen are destined to maintain their premier position among the nations of the world (which we most devoutly wish and pray for, because with them we stand or fall), they are eventually bound to adopt the most scientific and natural method of creating artificial poverty and thus insure the perpetual greatness and happiness of England. The secret of truest happiness lies in living for others and not for themselves, and many Englishmen realise this. The consumption of alcohol in the United Kingdom has already fallen off by £11,000,000 annually for the past 20 years. It is possible that other luxuries will also produce similar satiety in course of time, and this wealth will be available for doing good to others. Mr. Carnegie will be the type of the future millionaire.

In the universe there is nothing absolutely good or absolutely bad. There is no absolute

progress, and it is not possible to produce a nation of physical and mental giants. No nation can be absolutely rich. In the slums of the richest European cities, we may find the most grinding, degrading and hopeless poverty. The expenses of living are so high that a rich man of India may find himself very poor there. The richest nation on whom we rely for saving us from famine is confronted with the question of the unemployed, as we have already seen! We may say with De Quincy "Ah! Cyclops, thou art mortal. My friend, thou snoorest." People pile money for their descendants without knowing that they are paving the way for their extinction or inevitable deterioration by placing them beyond wants, upon which depends the progress of the race. We see in India very rich people almost always adopt sons as they leave no children of their own. Most of the ancient English peerages are extinct in the direct line and succession has devolved on daughters and others.

Degeneration, strange as it may sound, is also a by-product of civilisation, which tends to

displace human labour by machinery, and encourages town life, thus depriving people of fresh air. The primitive man was always busy in killing his own game and protecting himself against enemies. The weaker varieties were constantly weeded out and did not propagate weak offspring. With the growth of civilisation and a settled form of Government these causes disappeared. The energy which is no longer required for immediate preservation of life is consumed in undue reflection, sentimentality and imaginary grievances or cares.

Thus we begin to envy the eagle vision, good ear or strong teeth of our grandfathers. The coming generation may envy our natural powers or vigour.* Clive reached Madras from Manchester to join his first appointment as a petty clerk in six months. Many people will now regard this as an incredible feat of patience and vigour. We see poor passengers waiting at a railway station from evening till one o'clock in the morning for the next train for a journey of

* Sir J. Chrichton-Browne observes: "The word Neurasthenia, unknown to Webster, is daily on every medical man's lips."

six miles as if they had no legs. Driving is superseding walking and riding, according to the decree of fashion in large Indian towns. The muscles thus deteriorate by disuse.

The best place to study the weakening influences of civilisation is India. The European education has been gradual and progressive. The high civilisation of the ancient Hindus had come to a standstill for nearly a thousand years. With the advent of the English, a fresh impetus was given to education. The result was that a host of our celebrated men of letters and graduates were carried off by premature death. The Hon'ble Justice K. T. Telang, the Hon'ble Justice M. G. Ranade, Justice Tyabee, Mr. Banerjee, Mr. A. M. Bose, the Hon'ble Pandit Ajodhia Nath, Babu Harischandra, Swami Vivekanand of American fame, Swami Dayanand, Babu Keshab Chandra Sen, Krishto Das Pal, Mr. M. N. Ghose, Pandit Guru Datt and several others paid the penalty of too rapid education. Over 70 per cent died of diabetes, which may be said to be the standard form of death for

the overworked sub-judge or the celebrated Indian lawyer who has neglected physical education as an unpaying client. The truest astrologer was Solomon who said several thousand years ago :—" Neither make thyself otherwiseneither be thou foolish : why shouldst thou die before thy time ? "

In spite of this degeneration there are far more centenarians in England, for the population, than in India. The average duration of life in Europe is markedly superior to that in India. Why? Because the Hindus devoted themselves to speculative philosophy and could not avert the degeneration which was the sequel of their high civilisation, whereas the Europeans curbed and controlled the demon of degeneration by the researches of experimental science. It may be laid down, as a general rule, that degeneration is least in peoples who are always striving for new discoveries and inventions like the Europeans, while it is greatest in those who brood over the ideas of a Golden Age in the past. Improved sanitation and medical science tend to promote the duration of life and

to a great extent counteract the injurious influence of degeneration.

Material prosperity and pleasures are less durable than spiritual pleasures, which are lasting. A virtuous deed brings a lasting sense of happiness, while the daintiest dish is forgotten as soon as it has left the palate. "Peace, O Virtue! Peace is all thy own."—(Pope). The Hindus will never stagger the world by killing but by their peaceful and philosophical ways of life. The Hindu is economical and Nature is economical, so they have joined hands and entered into a compact. The Europeans are desirous of peace and happiness, but it may be doubted whether they have got them. They have not yet drunk of the fountain of contentment which alone gives lasting peace. The following beautiful story from the Sikandar-namah may be quoted here :—

Alexander invaded the dominions of a queen and went to her palace *incognito* as an ambassador. She at once knew who he was and came down from her throne. He was treated with the utmost respect, and a

tray of costly jewels was ordered for his dinner.

When these precious stones were placed before him, he protested that they were not eatables and that he was very hungry. But she insisted that he should eat them. "You have come here to eat them and not to eat bread. If your hunger could have been appeased with bread, had you not enough of it in your own country?" Alexander admitted his defeat and returned to his country.

The more you have the more you want, and there can be neither peace nor happiness. Discontent begets anarchists' bombs and suicides, as surely as a selfish contentment and an idle vision of a Golden Past bring degeneration. Therefore, while we recommend to the Hindus more "push" and enterprise, we warn them against the western discontent. Ambition to do good to others and personal self-sacrifice are the only safe antidotes for these two opposite evils.

If money could purchase Peace, the great astrologer Shakespeare would not have written "Uneasy lies the head that wears the crown." If it could buy happiness, one of the wisest

ancient kings would not have said "Give me neither poverty *nor riches*." If it could buy strength, millionaires would have been stronger than Mr. John Burns. If it could buy immunity from disease, English doctors would have left England and settled in India. If it could prolong life, Pritchard could not have been able to show from the official document of the State of New Jersey that there was one negro centenarian in 1,000, but only one white centenarian* in 1,50,000. The centenarian was penniless Old Parr and not Cecil Rhodes. All that money can do when it is not properly used is—(1) to produce deterioration, (2) to diminish the birth-rate, (3) to make the nerves irritable by nicotine or alcohol, (4) to cause disease by over-feeding. The only safety lies in devoting wealth to the good of others. It is the greatest temptation in the path of Evolution for our souls. It is the Prince Remange of Marie Corelli's novel "Sorrows of Satan." Therefore Christ said that it is easier for a camel to go through the eye

* It has been shown before that the present increase of Centenarians in England is due to advance of Science.

of a needle than for a rich man to enter the kingdom of Heaven.

We thus see that the human intellect is capable of assuming different phases. Its natural tendency is to advance through the struggle for existence. But on account of unnatural causes, too rapid march, selfishness or want of a healthy struggle for existence, it may recede or stagnate or deteriorate, or it may march again, depending on the Will of the Infinite Being. He retains the destinies of nations in His Own Hands and gives them according to their deserts. The oriental people highly displeased Him by depending on the planets and worshipping them instead. It was pure atheism and they deserved severe punishment. But God is Great and Merciful.

He has simply given what was asked of Him and nobody has any ground for complaint. The European prays for his daily bread. He not only gets bread but butter too. The goal of the eastern people is Nirvana or Annihilation, and they are getting plenty of it in the shape of plague, famine and cholera.

As it is nearly 10 o'clock we make a hurried parachute descent, throw this "*we*" to the winds and *Exit I* to office.

सर्वे क्लृप्तलिनः सन्तु । सर्वे सन्तु निरामयाः ।
 सर्वे भद्राणि पश्यन्तु । मा कश्चित् कस्य भाक् भवेत् ॥
 दयौः शान्तिं प्रथिवोः शान्तिं ॥

"May all people remain safe and sound ;
 may all people never get any disease or trouble ;
 may all of them see the road to prosperity and
 welfare, and may none of them have to depend
 on others for their living. Peace and Pros-
 perity to the universe."—(*Hindu Prayer.*)

APPENDIX I.

To Mahámahopádhya Pandit Śudhakar Dube
of Benares.

* *. For the last five years I have studied the *Tágs*, *Játaks* and all the other works available in astrology. I come to the conclusion that *Jyotish* in our *Shástras* means astronomy, while astrology is a mere guess-work. This was borrowed from the Greeks and has no more value than the *Fortune-tellers* which we have in English. I beg to draw your attention to the following facts :—

1. "A child born when the sun is at Capricornus and Aquarius, and Saturn at Leo, dies the instant it is born even if God protect it." Could you point out to me any two such consecutive months when all the children who are born in the world during those months die instantly? (See Chapter XXV.)

2. I have got the horoscopes of several widows. Would you be able to separate them if I mix them with other horoscopes which do not belong to widows?

3. If a person's age is fixed by the position of the planets, how can he die should he travel with the moon *opposite*?

4. How can this fixed span of life be reduced or changed by marrying in Naribheda, &c.?

In my humble opinion astrology is based on insufficient generalisation of individual cases. If you also hold the same opinion, I shall give up this

unprofitable study. But if you think that astrology is useful, or if you can undertake to prove its correctness, I am prepared to devote to this subject a few years more under your directions.

Astrology has rendered the lives of many Hindu girls extremely miserable. Great difficulties are experienced in their marriage. To enlighten the public with your views on such an important subject would be very philanthropic and I hope you would kindly excuse me for the trouble. * * *

JANARDAN JOSHI.

Reply.

* * I do not believe in astrology. I consider it as a sort of play thing. It is written in the Viswa-Gunadarsh that astrologers cheat people by their cunning. * * *

SUDHAKAR DUBE.

Benares, 22nd May 1906.

APPENDIX II.

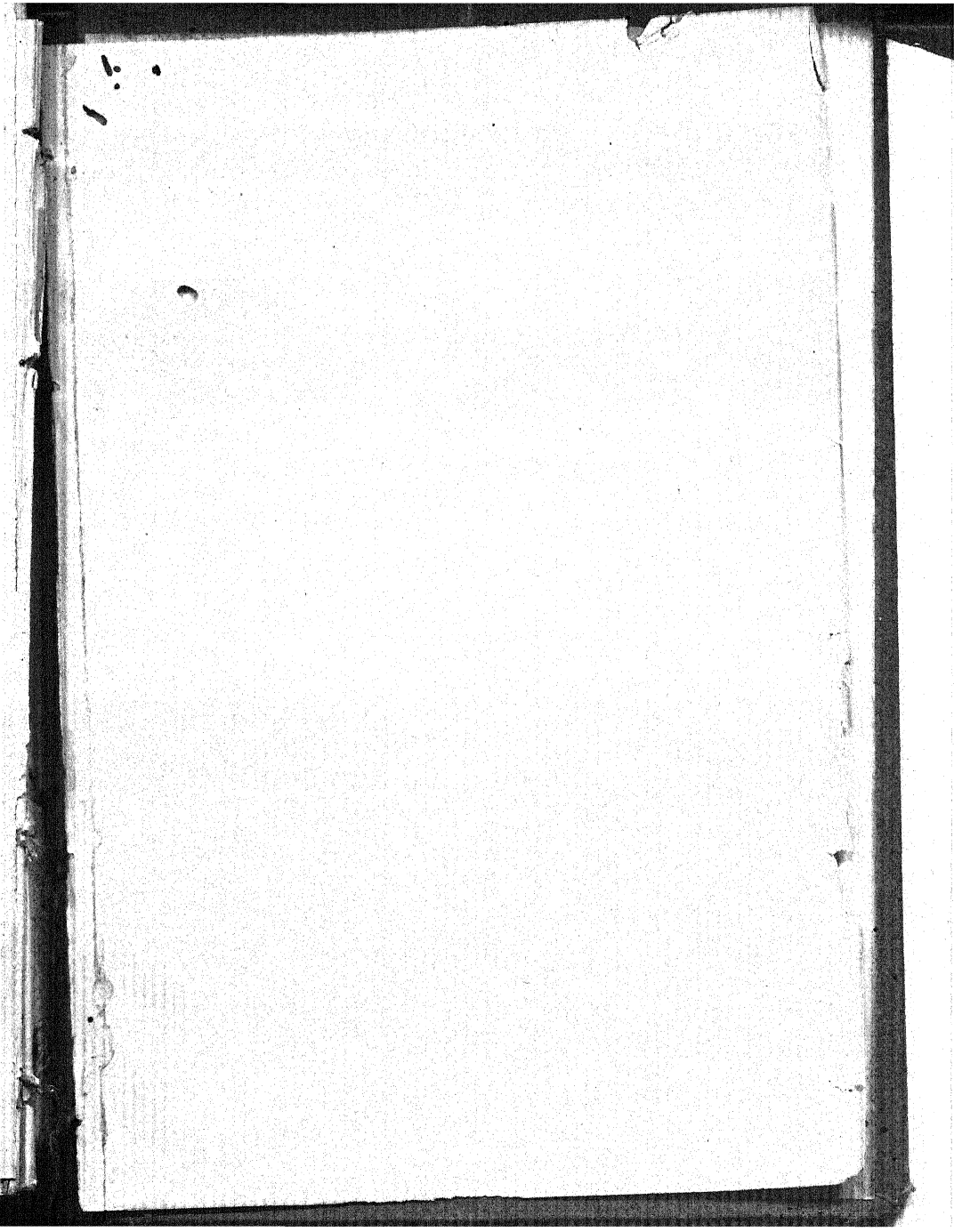
Extracts from Confessions of St. Augustine.

1. Therefore I made no scruple of consulting those planet-gazers whom they call astrologers, as if they made no sacrifice, nor directed any prayers to any spirit in their divinations, which yet Christian and true piety rejects and condemns.* * * But these men seek to destroy those wholesome receipts when they say: from heaven is the inevitable cause of thy sin, and Venus as done this, or Saturn, or Mars. That man,

forsooth, who is but flesh and blood and proud rottenness, might be without faith, and the blame might be cast upon the Creator and Ruler of the heavens and the stars. And who is this but our God, the sweetness and origin of justice, "who renderest to every one according to his works."

2. * * * He understood by my talk that I was addicted to the books of the casters of nativities, and he kindly and fatherly advised me to throw them away, and not idly to bestow upon that empty study my care and pains necessary for more useful things, telling me that he himself, in his younger days, had applied himself to that study, so far as to intend to make profession of it for his livelihood, and if he could understand Hippocrates he certainly was not incapable of understanding also that kind of learning, yet that he had quitted it to betake himself to the study of physic. for no other reason but that he had plainly discovered the falsity of that pretended science, and was unwilling to owe his maintenance to tricks and deceit. * * *

3. Of whom when I had demanded, how then it came to pass that so many things were told true in that profession, he answered, as he could (being no Christian), that this was to be attributed to the power of chance, everywhere diffused through the whole body of nature. For if, by dipping at haphazard into the pages of a poet, treating and intending quite another thing, the consuler often lights upon a verse strangely consonant to the business in hand; he said it was not to be admitted if out of the soul of man, not knowing what it was doing (from some superior instinct), by chance, not by art, something should be delivered agreeable to the condition and actions of the inquirer.



APPENDIX III.

Incendiarism and Astrology.

I read a portion of my vernacular pamphlet to a Pandit. He was delighted and said, "It is a very good thing that you explode astrology. Fewer houses will be burnt in future." I could not understand these strange remarks. He explained that barren women seek the advice of astrologers. They tell them to burn somebody's house:—

Jalai mokha ; khulai kokha.

Burn the closed corner of some man's house and the *closure* (barrenness) would be removed. These barren persons burn several houses every year.

The trial of a childless man and his wife for killing a boy and bathing in his blood at the suggestion of an astrologer has already been reported in the papers.

The rational explanation for these queer recipes is very simple. The process is too revolting and most impracticable for ordinary persons. The chances of their being proved false are therefore reduced to a minimum. Little does the astrologer realise that some blockheads take him at his words and literally follow the advice.